

School of Theology at Claremont



1001 1404140



Theology Library  
SCHOOL OF THEOLOGY  
AT CLAREMONT  
California







A MANUAL OF COUNCILS OF  
THE HOLY CATHOLIC CHURCH



# A MANUAL OF COUNCILS OF "THE HOLY CATHOLIC CHURCH

BX  
821  
13  
1909  
v. 2

BY THE

REV. EDWARD H. LANDON, M.A.

LATE OF CORPUS CHRISTI COLLEGE, CAMBRIDGE

*NEW AND REVISED EDITION*

VOLUME II.



Edinburgh  
JOHN GRANT

1909

Theological Library  
SCHOOL OF THEOLOGY  
AT CLAREMONT  
California



## Manual of Councils.

O.

**OAK**, Synod at the. See AD QUERCUM, Syn.  
**OMER, ST. (1099)**. [*Concilium Audomarense*.] Held in June 1099, by Manassez of Rheims, and four of his suffragans. The "Trêve de Dieu" was established, and at the entreaty of Robert, Count of Flanders, articles of peace were drawn up in five articles.—Tom. x. Conc. p. 618. *Baluze*.

**ONESTREFIELD**, or **OSTERFIELD**. (See NESTERFIELD.)

**ORANGE (441)**. [*Concilium Arausicanum*.] Held November 8th, 441; St Hilary of Arles presided; seventeen bishops were present from three provinces, amongst them Eucherius of Lyons, Ingenius of Embrun, Claudius (bishopric unknown), and Maximus of Riez. Thirty canons were published.

1. Declares that priests may, in the bishop's absence, confirm (by administering the holy chrism and the blessing) heretics, who, being in danger of death, desire to be reconciled.

2. Directs that ministers, when about to baptise, shall have the chrism ready, with which they shall anoint the Neophytes immediately after baptism, according to their custom of only anointing with the chrism once. That if any one by chance shall not have been anointed with the chrism of baptism, it shall be made known to the bishop at confirmation, but not as being absolutely necessary, since



there being but one benediction of the chrism, that which is given to the baptised person at confirmation is sufficient.<sup>1</sup>

3. Directs that penitents when dangerously ill shall be received to communion without the imposition of hands; that if they survive they shall remain in a state of penance until, having fully accomplished it, they may rightly receive the communion after reconciliation by imposition of hands.

4. Directs that penance be permitted to those clerks who desire it.

5. Forbids to deliver up criminals who have taken refuge in a church.

6. Excommunicates those who seize upon the slaves of the clergy in the place of their own, who have taken sanctuary in the church.

7. Excommunicates those who treat persons set free by the Church as slaves.

8. Forbids a bishop to ordain any one living in another diocese.

9. Directs that if a bishop shall desire to ordain persons belonging to another church, of irreproachable character, he shall either bring them to live in his own church, or obtain leave of their own bishop.

10. Directs that where a bishop has built a church within

<sup>1</sup> The words of this canon, according to the reading of Sirmondus, are as follows:—"Nullum Ministrorum, qui baptizandi recepit officium, sine Chrismate usquam debere progredi, quia inter nos placuit semel Chrismari. De eo autem qui in baptismo, quacunq[ue] necessitate faciente, non Chrismatus fuerit, in confirmatione sacerdos commonebitur. Nam inter quoslibet Chrismatis ipsius non nisi una benedictio est; non ut præjudicans quidquam, sed ut non necessaria habeatur repetita Chrismatio."

"This," says Sirmondus, "means that the chrism is to be applied once only, and that the minister ought, therefore, to have it ready, in order to anoint the baptised person at once; but if it shall by any chance be omitted, the bishop ought to be informed of it, that he may anoint the person at confirmation; but that two unctions, viz., one at baptism and a second at confirmation, are not required, there being but one benediction of the chrism."

Petrus Aurelius, however, maintained that the end of the canon should be read thus: "Sed ut necessaria habeatur repetita chrismatio;" and the question was warmly disputed between them. The opinion of Aurelius had most supporters at first; but that of Sirmondus has gradually gained ground, and has the support of most of the learned, and of the best MSS.—See Natalis Alexander's *De Sancto Confirmationis*, § xiii.

the territory of another bishop with the latter's permission, he shall suffer him to consecrate it, and the bishop of the place shall, on his part, grant to the bishop who built the church the right of ordaining, as clerks to serve it, such persons as the bishop of the place shall present to him, or of approving his choice if they be already ordained.

11. Forbids bishops to receive persons excommunicated by their own bishop until they are reconciled.

12. Directs that persons suddenly deprived of the power of speech shall be reconciled or baptised if they give, or shall have given beforehand, a sign that they wish it.

13. Directs that all pious offices<sup>1</sup> be performed towards insensible persons.

14. Directs that the communion shall be given to baptised Energumens, who do all in their power to become healed, and who follow obediently the counsels of the clergy, because the virtue of the sacrament may strengthen them against the attacks of the devil and purify them.

15. Directs that in cases of necessity holy baptism may be administered to Energumens.

16. Forbids to ordain those who have been openly possessed by an evil spirit, and deprives of all their functions those who become so after ordination.

17. Directs that the chalice be offered with the "capsa," and be consecrated with the eucharistic mixture.<sup>2</sup>

18. Orders that thenceforwards, in all the churches of the provinces, the Gospel should be read to the Catechumens.

19. Forbids Catechumens to enter the baptistery.

20. Forbids to suffer Catechumens to receive the blessing with the faithful, even in family prayers, and directs that they be warned to come separately for the blessing, and to receive the sign of the cross.

21. Enacts that in the case of two bishops only consecrating a bishop, without the participation of the other bishops of the province, if the bishop was consecrated against his own will he shall be put into the place of one of the consecrating bishops, and some one consecrated to fill

<sup>1</sup> Quæcumque pietatis sunt.

<sup>2</sup> "Cum capsâ et calix offerendus est et admixtione eucharistiæ consecrandus."

the place of the latter; but if his consecration was done with his own free consent, he shall be deposed, as well as the two consecrating bishops.

22. Declares that in future married men shall not be ordained deacons, except they will make a vow of chastity.

23. Directs that married deacons who will not live in a state of continence be deprived.

24. Excepts from this law those who had been previously ordained, but forbids to confer any higher order upon them.

25. Forbids to elevate a person twice married to any higher degree than that of subdeacon.

26. Forbids the ordination of deaconesses in future, and directs that those actually ordained shall receive the benediction together with lay persons.

27. Directs that the widows shall make profession of chastity and wear the proper dress.

28. Directs that they who have broken their profession of virginity shall be put to penance.

29. Confirms the regulation of the council.

30. Directs that when a bishop is unable to discharge his duties, he shall commit the performance of them to another bishop, and not to a mere priest.

In this council, moreover, certain bishops were censured, who had broken the canons of the Council of Riez in 439, by refusing to allow the annual provincial councils with the others as ordered.—Tom. iii. Conc. p. 1446.

ORANGE (529). Held July 3rd, 529; Cesarius of Arles presided, at the head of thirteen bishops. Twenty-five articles concerning grace and free will, and directed against the semi-Pelagian doctrines, then prevalent, were drawn up and signed, and subsequently confirmed by Pope Bonifacius II.

1. Condemns those who maintain that the sin of Adam has affected only the body of man by rendering it mortal, but has not affected the soul also.

2. Condemns those who maintain that the sin of Adam hath injured himself only, or that the death of the body is the only effect of his transgression which has descended to his posterity.

3. Condemns those who teach that grace is given in

answer to the prayer of man, and who deny that it is *through grace* that he is brought to pray at all.

4. Condemns those who teach that God waits for our wish before purifying us from sin, and that He does not by His Spirit give us the wish to be purified.

5. Condemns those who maintain that the act of faith, by which we believe in Him who justifieth, is not the work of grace, but that we are capable of doing so of ourselves.

7. Condemns those who maintain that man can think or do any thing good, as far as his salvation is concerned, without grace.

8. Condemns those who maintain that some come to the grace of baptism by their own free will, and others by the supernatural help of Divine mercy.

The seventeen other canons are, properly speaking, sentences taken out of the works of Saints Augustine and Prosper, recognising the necessity of grace, prayer, and humility. To these twenty-five canons were appended three propositions, viz. :—

(1.) That all baptised persons can, if they will, work out their salvation.

(2.) That God hath predestinated no one to damnation.

(3.) That God, by His grace, gives to us the first beginning of faith and charity, and that He is the Author of our conversion.—Tom. iv. p. 1666.

ORLEANS (511). [*Concilium Aurelianense.*] Held July 10th, 511, by order of Clovis; the Archbishops of Bordeaux, Bourges, Auch, Tours, and Rouen were present, with twenty-seven bishops, amongst whom were Quintianus, Bishop of Rodez, near Clermont; Melanius, Bishop of Rennes; and Theodosius of Auxerre. Thirty-one canons were published.

1. Establishes the inviolability of churches and bishops' houses as places of refuge.

3. Declares that a runaway slave taking refuge in a church shall be given up to his master, an oath having been first made by the latter not to hurt him.

4. Forbids to ordain lay persons without the king's permission. The children of clerks are left to the bishop's discretion.

5. Directs that the revenue arising from property given to any church by the prince shall be employed (1) in the

repair of the building, (2) for the support of the clergy, (3) for the relief of the poor, and (4) for the redemption of slaves.

7. Forbids clerks and monks to go to the prince to obtain favours without letters from their bishop.

8. Enacts that a bishop wilfully ordaining a slave unknown to his master shall pay twice his price to the master.

12. Permits deacons and priests in a state of penance to baptise in cases of necessity.

13. Forbids the wife of a priest or deacon to marry.

15. Orders the observation of the ancient canons, that all the offerings of the faithful in every parish church should be entirely at the disposal of the bishop.

17. Submits to the bishop's jurisdiction all churches built within his territory.

18. Forbids to marry a brother's widow, or a sister's widower.

19. Submits to the bishop's jurisdiction all abbots, and directs that they shall attend him once a year at the place which he shall appoint.

20. Forbids monks to use the stole or handkerchief ("tzangas") within their monasteries.

21. Declares a monk who shall leave his monastery and marry to be for ever excluded from taking orders.

24. Orders a fast of forty, and not fifty, days before Easter.

25. Forbids all persons, except in cases of sickness, to celebrate their Easter, Christmas, or Whitsuntide in the country.<sup>1</sup>

27 and 28. Order the proper observation of the Rogation days.

29. Forbids all familiarity between clerks and women.

30. Excommunicates all who have dealings with diviners.

31. Enjoins bishops to attend the offices of the church every Sunday in the nearest place of worship.—Pagi in Baronius, A.D. 507, x. xii. Tom. iv. Conc. p. 1403.

ORLEANS (533). Held in 533, on the 24th of May, by order of Theodoric, Childebert, and Clotaire, the three

<sup>1</sup> To do more honour to these feasts, both clergy and people were required to attend the solemn services of the city church. Another motive for this injunction was that they might receive the bishop's blessing.—(Epaone, can. xxxv.)



kings of France; twenty-six archbishops and bishops attended from the provinces, Lyons, and Aquitaine. Twenty-one canons were published against simony and other abuses, most of which were old regulations renewed :—

The 12th warns those persons who have made a vow to drink, and sing, and frolic in any church, that they ought not to fulfil their vow.

13. Forbids abbots, chaplains, recluses, and priests to give letters dimissory to clerks.

15. Forbids to accept the bequests of suicides; permits those of persons killed in the commission of any crime.

20. Commands that they be excluded from communion who have eaten of meats offered to idols, or of things strangled, &c.

21. Excommunicates abbots who despise the orders of their bishops.—Tom. iv. Conc. p. 1779.

ORLEANS (538). Held May 7th, 538; nineteen bishops attended, amongst whom were Lupus of Lyons, who presided, Pantathagus of Vienne, Leo of Sens, &c. Thirty-three canons were published.

1. Orders that a metropolitan who shall permit two years to pass without convoking a provincial synod shall be suspended from celebrating mass for one year, and also those bishops who neglect to attend it without just hindrance.

3. Directs that metropolitans be consecrated by a metropolitan in the presence of all the bishops of the province, and the bishops of each province by the metropolitan.

7. Directs that unmarried clerks who have received orders of their own free will shall, if they marry afterwards, be excommunicated, that if they were ordained without their own consent they shall be only deposed; that clerks committing adultery shall be shut up in a monastery for life, without however being deprived of communion.

25. Orders that persons who fall back from a state of penance into a worldly life shall be deprived of communion until at the point of death.

28. Forbids to work in the fields on Sunday, but permits travelling on horseback or in a carriage, the preparation of food, and all things needful for the proper neatness of house and person; the denial of which things it states

to belong rather to the Jewish than the Christian observance of the day.

29. Forbids lay persons to leave church at mass before the end of the Lord's prayer or if a bishop be present, before he have given his blessing,<sup>1</sup> also forbids to hear mass *armed*.

30. Forbids Jews to mix with Christians from Holy Thursday to Easter Day.—Tom. v. Conc. p. 294.

ORLEANS (541). Held in 541. Thirty-eight bishops and the deputies of twelve absent attended; Leontius, Archbishop of Bordeaux, presided. Thirty-eight canons were published, most of them similar to those published in the preceding councils; the following are amongst those which differ.

1. Orders the celebration of Easter every year according to the table of Victorius (or Victor),<sup>2</sup> and orders that the proper day for its celebration shall be declared in each year, on the feast of the Epiphany.

4. Orders that no one at the oblation of the holy chalice shall presume to offer anything but wine mixed with water, because it is held as sacrilegious to offer anything different from what the Saviour instituted in His most holy commandments.

12. Forbids to hold the Agapæ in churches.

16. Excommunicates those who swear, after the fashion of pagans, upon the heads of beasts, or who invoke the names of false gods.

33. Declares that any person desirous of having a parish upon his property, must, in the first place, give a sufficient endowment for the clerks who shall serve it.

Such is supposed to have been the origin of church patronage.—Tom. v. Conc. p. 380.

ORLEANS (549). Held October 28th, 549, by Childebert, King of France. Fifty bishops (amongst whom were ten afterwards revered as saints) and twenty-one deputies

<sup>1</sup> Mabillon, *de Liturg*, Lib. i. cap. 4, gives it as his opinion that this relates to a benediction given *before* communion and immediately after the Lord's Prayer.

<sup>2</sup> Victorius, Victor, or Victorinus, for he is called by all these names, lived in 457, when, by desire of Hilary, Archdeacon of Rome, and afterwards Pope, he composed a cycle for determining Easter in each year. It was in high esteem in the West. He was a native of Limoges.

of those who were absent attended, collected from the three kingdoms of France and all the provinces of the Gauls, except that of Narbonne, which was still in the occupation of the Goths. Sacerdos, Bishop of Lyons, presided. Twenty-four canons, for the most part renewing those of the preceding councils, were published.

1. Condemns the errors of Eutyches and Nestorius.

2. Forbids excommunication for small offences.

6. Forbids to ordain a slave without the master's consent.

11. Forbids to give the people a bishop whom they dislike, and declares that neither the people nor clergy ought to be intimidated in making their election.

20 and 21. Directs that archdeacons shall visit prisoners every Sunday, and that bishops shall take care of lepers.—Tom. v. Conc. p. 390.

ORLEANS (1022). Held in 1022,<sup>1</sup> by King Robert; at which several bishops were present. Several Manichæans were condemned to be burned; amongst whom were Stephen (or Heribert) and Lysoye, ecclesiastics of Orleans.—Tom. ix. Conc. p. 836. Spicil. p. 740.

OSBROENE (198). A provincial council was held somewhere in this province in 198, at which it was resolved that Easter should be celebrated after the Latin custom.

OVIEDO (877). [*Concilium Ovetense.*] Held about 877, according to Pagi.<sup>2</sup> King Alphonso, his queen and sons were present, and eighteen bishops. Several useful regulations were drawn up. The church of Oviedo was erected into a metropolitan see, and Hermenegilde, who presided over it, was recognised as head over the other bishops, to labour with them for the re-establishment of discipline in the Church, which had been impaired by the rule of the infidels.—Tom. ix. Conc. p. 501.

OXFORD (1160). [*Concilium Oxoniense.*] Held in 1160, by which more than thirty heretics of the sect of the Vaudois or Publicani, who had lately come over into England, headed by one Gerard, and who denied baptism, the Holy Eucharist, and marriage, and who set at nought the authority of the Church, were condemned, and given

<sup>1</sup> According to the author of the *Chronicon Turonense*, this council was held as late as 1030.

<sup>2</sup> Mansi says that the date of this council is altogether uncertain.

over to the secular arm ; upon which they were sentenced to be branded in the forehead, and publicly flogged out of the city, and were forbidden to remain in that neighbourhood. They appear to have made but one convert, a woman, who soon returned into the Church.—Tom. x. Conc. p. 1404. Wilkins' *Conc.*, vol. i. p. 438.

OXFORD (1207). King John, on his return from abroad, assembled a large number of his clergy and barons, first at London, and subsequently at Oxford, demanding a certain portion of the ecclesiastical revenues, but this was unanimously refused.—Wilkins' *Conc.*, vol. i. p. 515.

OXFORD (1222). Held on the 11th of June, by Stephen Langton, Archbishop of Canterbury and cardinal legate, who presided. This was a council of all England, and fifty canons were published in conformity with those of the Council of Lateran of 1215.

1. Excommunicates generally all who encroach upon the rights of the Church, disturb the public peace, &c.

2. Directs that bishops shall retain about them wise and charitable almoners, and attend to the petitions of the poor ; that they shall also at times themselves hear and make confessions ; that they shall reside at their cathedrals, &c., &c.

3. Forbids bishops, archdeacons, and deans to take anything for collations or institutions to benefices.

6. Orders the celebration of the nocturnal and diurnal office, and of all the sacraments, especially those of baptism and of the altar.

7. Forbids priests to say mass more than once in the same day, except at Christmas and Easter, and when there was a corpse to be buried.

10. Orders curates to preach often, and to attend to the sick.

11. Directs that the ornaments and vessels of the Church be properly kept, and that in every church there shall be a silver chalice and a clean white linen cloth for the altar ; also that old corporals be burnt, &c.

12. Forbids any one to resign his benefice, retaining the vicarage, to prevent suspicion of unlawful bargain.

13. Forbids to divide benefices in order to provide for several persons.

15. Orders churches not worth more than five marks a

year, to be given to none but such as will reside and minister in them.

16. Assigns to the perpetual vicar a stipend *not less* than five marks, except in Wales, "where vicars are content with less, by reason of the poverty of the churches." Orders that the diocesan shall decide whether the parson or vicar shall bear the charges of the Church.

17. Orders that in large parishes there shall be two or three priests.

18. Directs that the bishop shall make the person presented to a living take an oath that he has neither given nor promised anything to the patron.

19. Provides that in each archdeaconry confessors shall be appointed for the rural-deans and others of the clergy who may be unwilling to confess to the bishop.

20. Takes from the rural-deans the cognisance of matrimonial causes.

21. Forbids, under anathema, to harbour thieves, &c.

22 and 23. Relate to archidiaconal visitations. Forbid those dignitaries to burden the clergy whom they visit with many horses, to invite strangers to the procurations provided for them, and to extort procurations without reasonable cause.

24. Forbids to let out to farm archdeaconries, deaneries, &c.

25. Orders the archdeacons to take care in their visitations that the canon of the mass be correct, that the priest can rightly pronounce the words of the canon and of baptism, that laymen be taught how to baptise rightly in case of necessity, and that the host, chrism, and holy oil be kept under lock and key, &c.

26. Forbids bishops, archdeacons, and their officers to pass sentence without first giving the canonical monitions.

27. Forbids to exact any fee for burials and the administration of the holy sacraments.

30. Orders ecclesiastics to wear decent habits with close copes, to observe the tonsure, to keep their hair cut short, and to abstain from immoderate eating and drinking.

31. Forbids clergymen in holy orders publicly to keep concubines.

34. Forbids the clergy to spend their ecclesiastical revenues in building houses, on lay fees for their sons, nephews, or concubines.



36. Forbids the nuns to wears veils of silk, to use pins of silver and gold, and to wear girdles worked and embroidered, and long trains.

41. Forbids to give to a person already provided with a benefice, having cure of souls, any revenue out of another church.

42 and 43. Order monks to live in common, and forbid them to receive any one into their community under eighteen years of age.

44. Orders monks to give away to the poor what remains of their repasts.

45. Forbids monks to make wills.

47. Forbids monks and canons regular to eat and drink save at the appointed hours ; permits them to quench their thirst in the refectory, but not to indulge.

In the Oxford copy of these constitutions two others are added relating to the Jews.<sup>1</sup>—Johnson's *Ecc. Canons*. Tom. xi. Conc. p. 270. Wilkins' *Conc.*, vol. i. p. 585.

OXFORD (1322). Held in 1322, by Walter Reynolds, Archbishop of Canterbury, in which ten constitutions were published.

1. Relates to the conferring of holy orders. Directs that all candidates shall be examined previously ; enumerates those cases in which holy orders shall be refused. Also forbids to admit clerks ordained in Ireland, Wales, and Scotland to officiate without letters dimissory or commendatory from their ordinaries. Orders that monks shall be ordained by their own diocesan.

2. Directs priests to exhort their people to be confirmed, and adults to confess before confirmation. Orders that children on the third day after confirmation be carried to church, that their foreheads may be washed in the baptistery by the priest's hand, in honour of the chrism. Prescribes caution against children receiving confirmation twice.

3. Relates to extreme unction, and appeals to St James (v. 14, 15) in proof of its necessity.

4. Orders rectors and priests to be careful of their altars, to keep the Holy Eucharist in a clean pyx of silver or ivory, or other befitting material, to renew the consecrated host

<sup>1</sup> A young man who feigned himself to be Jesus Christ, and pretended to show the prints of the nails in his hands and feet, was, by order of this synod, crucified.

weekly, to carry it to the sick with reverence, a light going before, &c.

5. Orders that the linen furniture of the altar be kept whole and clean, that the words of the canon be fully and exactly pronounced, and with the greatest devotion. Forbids a priest to celebrate mass till he has finished matins, prime, and undern. Directs that two candles, or one at least, be lighted at high mass.

6. Relates to the duty of archdeacons in visitation.

7. Relates to marriage.

8. Relates to penance. Orders the priest to consider carefully the particular circumstances of each sin, to receive confessions, especially those of women, in some open place, to consult the bishop, or some discreet men, in doubtful cases, and to be careful not to make the penitents implicate other persons by name in their confessions.

9. Forbids a priest, in a state of mortal sin, to celebrate before confession. Forbids to reveal confession in any way, directly or indirectly; orders that a priest convicted of doing so, shall be degraded without hope of reconciliation.

10. Orders the appointment of a fit priest in every deanery to receive the confession of the clergy.—Johnson, *Ecc. Canons*. Wilkins' *Conc.*, vol. i. p. 512.

OXFORD (1382). In November 1382, a convocation held at Oxford in the church of St Frideswich against Wiclif. Collier, i. 578.

OXFORD (1408). Held in 1408, by Thomas Arundel, Archbishop of Canterbury, against the Lollards. Ten constitutions were published at this council, and sanctioned in one held afterwards in London.

1. Forbids any one to preach without being first examined and allowed by the diocesan. Also forbids men suspended for preaching erroneous doctrine, to preach within the province until they be restored by the ordinary who suspended them. Sentences all violators of this statute to excommunication. Declares that any preacher who shall a second time, in any way, intimate that the Church has not power to make such ordinances by her prelates, shall be sentenced to excommunication; and all Christian people forbidden to hold any communication with him, under pain of excommunication. Further declares, that when lawfully convicted

of so doing, such offenders shall be declared heretics by the ordinary, and incur all the penalties of heresy, and their aiders and abettors also, unless they desist within a month from the date of their admonition.

2. Forbids the clergy and people of any parish to allow any one to preach unless full assurance be first given of his being authorised, privileged, or sent according to the form specified in Constitution 1. Orders that the church, churchyard, or other place where unauthorised preachers have been permitted to hold forth, shall be put under an interdict. Orders further, that authorised preachers shall suit their discourses to the circumstances of their hearers.

3. Excommunicates, *ipso facto*, all who preach or say any thing contrary to the teaching of the Church concerning the sacraments, or any point of faith; declares that such offenders shall not be absolved (except at the point of death), unless they abjure their errors and do penance. Orders that persons who do so a second time, shall be formally denounced as heretics, and subject to confiscation of their goods. With regard to the penance to be performed, it is declared that the offender shall expressly recant the things he has preached, taught, or affirmed, in the parish church in which he did so, upon some one or more Lord's-days or holy days, at high mass.

4. Forbids schoolmasters and other teachers to instruct their pupils in the sacraments and other theological points, contrary to the determination of the Church, and enjoins them not to permit their scholars to dispute publicly or privately upon such subjects.

5. Forbids to read any book composed by John Wiclif, or any other in his time or since, in any schools, halls, inns, or other places whatsoever within the province, unless it have been first examined and unanimously approved by the Universities of Oxford or Cambridge.

6. Declares, upon the authority of St Jerome, that the translation of the text of Holy Scripture is a dangerous thing, because it is not easy to make the sense in all respects the same; enacts that no one shall henceforth, by his own authority, translate any text of Scripture into English; and that no part of any such book or treatise lately composed in the time of John Wiclif, shall be read in public or private, under pain of excommunication.

7. Forbids any one, under pain of being publicly denounced excommunicate, to propose or assert any propositions which carry a sound contrary to the Catholic faith or good morals.

8. Forbids all disputing, either in public or private, concerning things determined by the Church, unless it be in order to get at the true meaning. Forbids, also, to call in question the authority of Church decisions, or to preach any thing contrary to them, especially concerning the adoration of the cross, the veneration of the images of the saints, and pilgrimages to holy places and relics, or against taking oaths in judicial matters. Orders all preachers to encourage these things, as well as processions, genuflexions, bowings, incensings, kissings, oblations, pilgrimages, illuminations, and the making of oaths in a lawful manner, by touching God's holy Gospels. Offenders to incur the penalty of heresy.

9. Orders that none be admitted to serve as chaplain in any diocese within the province, who was not born or ordained there, or unless he bring with him letters from his diocesan.

10. Declares the University of Oxford to be infected with new unprofitable doctrines, and blemished with the new damnable brand of Lollardy, to the great scandal of the University at home and abroad, and to the seemingly irreparable injury of the Church of England, which used to be defended by her virtue and learning; that therefore, upon the petition of the proctors of the whole clergy of the province, and with the consent of all the prelates present in the convocation, it is enacted that every head of a college or hall in the University shall, at least once a month, make diligent inquiry whether any scholar or inhabitant hath asserted or held any proposition carrying a sound contrary to the Catholic faith and sound morals; and if he find any such, that he shall effectually admonish him. And that any such person so admonished advancing the same proposition, shall be *ipso facto* excommunicated and otherwise punished. Orders that if the offender be a scholar, he shall be disqualified for his degree; if a doctor, M.A., or B.A., he shall be suspended from all scholastic acts, lose all his rights in his college, and be actually expelled, and a Catholic put into his place. Declares that if any head of a

house shall neglect, within ten days after the publication of those constitutions, to execute the above regulations against any offender in their college, he shall himself be *ipso facto* excommunicated and deprived of his office, and the college considered to be void, and a new head appointed. Enacts the same penalties against a head of a college suspected of heresy, who, after admonition from the ordinary, does not reform; and further, declares him to be for three years incapable of holding any benefice within the province. Lastly, it treats of the manner of proceeding against suspected persons.—Johnson, *Eccl. Canons*. Tom. xi. Conc. p. 2089. Wilkins' *Conc.*, vol. iii. p. 314.

## P.

PADERBORN (777). [*Concilium Paderbornense.*] Held in 777, to confirm the newly-baptised Saxons in the faith. It was ordered that all should take an oath to abide for ever in the Christian faith; and they that refused to do so, were punished with the loss of all their property.—Tom. vi. Conc. p. 1823.

PADUA (1350). [*Concilium Patavianum.*] Held in the spring of 1350, by Cardinal Guy d'Auvergne, legate of Pope Clement VI., for the reformation of morals and the good of the Church. Another council was held at the end of the year.—Raynaldus, A.D. 1350. Tom. xi. Conc. p. 1918.

PALENCIA (1388). [*Concilium Palentinum.*] Held in the Franciscan Convent on October 4, 1388, by Pedro de Luna, Cardinal of St Maria, legate of the antipope Clement VII., in Spain. The king (John I.), three archbishops, and twenty-five bishops, were present. Seven canons were published.

1. Directs bishops to watch over the conduct of their clergy.

2. Renews the constitution of Valladolid, in 1322, concerning incontinence in the clergy.

3. Directs that if the married clergy will enjoy the privileges of the clerical state, they shall observe the tonsure and the clerical dress. In order that no doubt might exist as to the form of the tonsure, a figure of it was appended to the canon.

5. and 6. Relate to the Jews and Saracens, and order



that they shall be compelled to respect the Church festivals.

7. Is directed against adulterers and notorious fornicators.—Tom. xi. Conc. p. 2068.

PALESTINE (196 or 198). [*Concilium Palæstinum.*] Held at Jerusalem in 196 (or 198); fourteen bishops were present, at the head of whom were St Narcissus of Jerusalem, and St Theophilus of Cesarea. The subject before the council was the proper time for the celebration of Easter, which was much disputed in the Church; some held that the Lent fast ought to end, and the fast of the Resurrection be kept, on the fourteenth day of the moon, whatever day of the week it might chance to be; and they supported their opinion by the authority of St John and St Philip, the Apostles, and of St Polycarp, and other illustrious saints of Asia, who (they maintained) had observed this custom. The others, on the contrary, asserted that the festival of the Resurrection ought to be kept, and therefore the Lent fast ought to end on Sunday, and they supported their opinion by the tradition received in the Church from St Peter and St Paul. The decision of this council was in favour of the latter practice.—Eusebius, l. v. c. 22, (23).

In the council of Asia, held at Ephesus in the same year (196), under Polycrates the bishop, a contrary decision was arrived at, and Polycrates wrote to Victor, Bishop of Rome, declaring that the practice of his Church being founded upon the example of St John and St Philip, and other saints, he could not consent to alter it. Upon this, Victor, with more zeal for his cause than Christian charity, threatened to separate the Asiatic Churches from his communion, a step which greatly displeased many even of those who thought with him upon the question; and Irenæus, amongst many others, wrote to him, and in the name of the Gallic bishops exhorted him to preserve unity and charity in the Church. Both parties then continued in the practice which they had received from their predecessors until the first œcumenical council at Nicea, in 325, in which the question was definitively settled in favour of the Latin mode.—Eus., l. v. c. 23. Tom i. Conc. pp. 596 and 600.

PALESTINE (536). A synod gathered from the three provinces of Palestine, was held in September 536, under

Peter, Patriarch of Jerusalem, against Anthimus and other heretics.

PALESTRINA (1804). A council was held here in 1804, by Cardinal Alexander Mattei, Bishop of Palestrina. The ancient statutes of the diocese were renewed, and fresh enactments passed. The Acts of this synod were published at Rome in 1804.

PARIS (360). [*Concilium Luteciense, or Parisiense.*] Held in 360, according to the most common opinion, under Julian the Apostate, who was proclaimed Augustus in Paris, in May, 360. St Hilary had lately arrived in Gaul from Constantinople, and at his entreaty the heretical formulary of Ariminum (A.D. 359) was rejected. Amongst the fragments which remain to us of St Hilary we have a synodical letter from the bishops of this council to those of the East, which appears to have been an answer to one written by the semi-Arians to St Hilary, after their deposition at Constantinople, excommunicating the Arian delegates from Ariminum, and requesting the Gallican bishops to do the same, in which they return thanks to God for having delivered them from the Arian heresy, and for having enabled them to learn the real sentiments of the orientals. They then give an open profession and clear exposition of the doctrine of consubstantiality; they retract all that they had, through ignorance, done at Ariminum, and promised to perform whatever the orientals required of them, to the extent of deposing and excommunicating all in Gaul who should resist. They declared that those who had consented to suppress the word "ousia," or substance, both at Ariminum and at Nice in Thrace, had been led to do so by the false statement made by the Arian party, that the confession of faith which they were called upon to sign had had the sanction of the oriental bishops, who, as they said, had been the first to introduce the use of this word in the controversy with the Arians. "And we," they added, "received it, and have always preserved the use of it inviolably; we have used this word *ὁμοούσιος* to express the true and actual generation of the only Son of God. When we say that He is of one and the same *substance*, it is only to exclude the idea of creation, adoption, &c. We recognise no likeness worthy of Him but that of true God to true God. . . . We revoke all that we have done ill through ignorance and

simplicity, and we excommunicate Auxentius, Ursaces, and Valens, Gajus Megasius, and Justin,<sup>1</sup> and reject all their Apostate bishops."

About this time several other councils were held in Gaul, by means of St Hilary, upon the same subject.—Tom. ii. Conc. p. 821. Baronius, 302, § 229, and Pagi, note 27.

PARIS (557). Held in 557, under King Childebert; the Archbishops of Bourges, Rouen, and Bordeaux were present. Ten canons were published.

1. Against those who detain Church property.

4. Against marriages within the degrees prohibited; forbids to marry a brother's widow or wife's sister.

8. Enacts that the election of the bishop shall be left free to the people and clergy; that no one shall be intruded into a see by the prince, or contrary to the will of the metropolitan and the provincial bishops.

These canons are subscribed by fifteen bishops, amongst whom were St Pretextatus of Rouen, Leo of Bordeaux, Germanus of Paris, and Euphronius of Tours.<sup>2</sup>—Tom. v. Conc. p. 814.

PARIS (573). Held in 573, by thirty-two bishops (six of whom were metropolitans), in order to terminate a difference between Chilperic and Sigebert, the two brothers of the King Gontram. Promotus, who had been uncanonically consecrated bishop of Châteaudun, by Ogildius of Rheims, was deposed, but was not removed, apparently, until the death of Sigebert.—Tom. v. Conc. p. 918.

PARIS (577). Held in the spring of 577, by Chilperic; forty-five bishops were present, who deposed Pretextatus, Bishop of Rouen, upon a false accusation of having favoured the revolt of Merovee, the king's son, and plotted his death.<sup>3</sup> St Gregory of Tours refused his consent to the

<sup>1</sup> These were six of the ten delegates from Ariminum. Saturninus was here excommunicated for the third time—at Milan in 355, at Beziers in 356, and Paris 360.

<sup>2</sup> Eleven of the subscriptions are after this form:—"Germanus peccator Episc. consensi et subscripsi."

<sup>3</sup> Although Pretextatus was innocent of the charge of conspiracy against the king in favour of Merovee (or Merovig), who was his grandson, he had been guilty of marrying the latter to Brunchilde, the widow of his uncle, which was also alleged against him. Sigebert appears to have used intimidation to induce the bishops to condemn Pretextatus. The place of his banishment was probably Jersey.

act. Pretextatus was banished, and Melanius put into his place.—Tom. v. Conc. p. 925.

PARIS (615). Held in 615, under King Clotaire II. This was the most numerous attended of the Gallic councils up to this period. Seventy-nine bishops from all the newly united provinces of Gaul were present. Fifteen canons have been preserved, but others probably were published.

1. Declares elections of bishops made without consent of the metropolitan, and the bishops of the province, and of the clergy, and people of the city, or made by violence, cabal, or bribery, to be null and void.

2. Forbids bishops to appoint their own successors; forbids to appoint another to the see during the lifetime of the actual bishop, except the latter be incapable of managing his Church.

4. Declares that no secular judge may try or condemn any priest, deacon, or other ecclesiastic, without first giving warning to the bishop.

14. Forbids marriage with a brother's widow, and other incestuous marriages.

15. Forbids a Jew to exercise any public office over Christians, and in case of his obtaining such an office, contrary to canon, insists upon his being baptised with all his family.

Most of the other canons refer to the property of the Church and of ecclesiastics.

King Clotaire published an edict for the execution of these canons, with some modification however, since he commanded that the bishop elected according to canon 1, should not be consecrated without the leave of the prince.—Tom. v. Conc. p. 1649.

PARIS (825). Held November 1st, 825. The bishops present addressed a synodal letter to the emperors Louis and Lothaire, in which they declare their approval of the letter of Hadrian to the Emperor Constantine and his mother Irene, so far as relates to his rebuke for their audacity and rashness in removing and breaking the images, but his command to adore them (*eas adorare*) they refuse to approve, styling all such adoration superstitious and sinful, they also declare, that in their opinion the testimonies which he had collected from the holy fathers in support of his

view, and had inserted in his letter, were very little to the purpose. They further declare, that without approving the acts of the council of Constantinople in 754, they condemn the second council of Nicea, and hold that it was no light error on the part of those who composed it, to assert not only that images should be venerated and adored (*coli et adorari*), and called by the title of holy, but that even some degree of holiness was to be attained through their means (*verum etiam sanctimoniam ab eis se adipisci professi sunt*). They also, in this or in another council, condemned Claudius, Bishop of Turin, who, in the excess of his zeal, had broken down the crosses and images of his diocese.

They finally declared their adhesion to the Caroline books.—Goldastus in *Dec. Imp. de Imag.* Tom. vii. Conc. p. 1542.

PARIS (829). Held June 6th, 829, under Louis le Débonnaire, composed of the four provinces of Rheims, Sens, Tours, and Rouen; twenty-five bishops attended, besides the four metropolitans of the above-mentioned provinces. The council was held in the church of St Stephen the elder. The acts of the council are divided into three Books of Canons.

Book I. relates to ecclesiastical discipline.

Canon 7. Forbids to baptise, except at the canonical times, without necessity.

8. Directs that persons baptised in illness, beyond the proper canonical times for baptism, shall not be admitted to holy orders, according to the twelfth canon of Neocesarea.

16. Declares that all property amassed by bishops and priests after their ordination, shall be considered as belonging to their Churches, and that their heirs shall have no part in it.

18. Declares that the pastors of the Church ought to possess the property of the Church without being *possessed by it*, and that in the possession of it they ought to despise it. It condemns also all those worldly people who are ever complaining that the Church is too rich.

26. Orders that one or two provincial councils shall be held annually.

27. Is intended as a check upon the Chorepiscopi, forbids them to confirm and to perform any other function peculiar to the episcopate.

44. Forbids women to take the veil until thirty days after their husbands' death, at which time they were by the emperor's edict free to marry again.

45. Forbids women to touch the sacred vessels, or to give the vestments to the priests ; also forbids them to give the *Holy Eucharist* to the people : an abuse which it seems had crept in, in some places.

47. Forbids to say mass in private houses, or in gardens and chapels, except when on travel, and in extreme cases when people are very far from a church.

48. Forbids priests to say mass alone.

50. Insists upon the proper observation of Sunday, and directs that a humble supplication should be addressed to the prince, entreating him to stop all pleadings and markets on that day, and to forbid all work.

The second book relates to the duties of princes and lay persons.

Canon 10. Condemns the error of those persons who think, that having been baptised, they must eventually be saved, whatever sins they may commit.

The third book contains a collection of twenty-seven of the foregoing canons, which the bishops forwarded to the emperors Louis and Lothaire, specially requesting the execution of some of the number.—Tom. vii. Conc. p. 1590.

PARIS (847 circ.). In the matter of Ebbo of Rheims.—Ebbo, who had been deposed for treason at Thionville in 835, was reinstated, and again deposed, but endeavoured to regain his see, occupied by Hincmar. A synod was convened at Treves in 847, which was, however, transferred to Paris, where, the legates of Pope Sergius not having arrived at Paris, the cause was given against Ebbo.

PARIS<sup>1</sup> (849). Held in the autumn of the year 849, composed of twenty-two bishops from the provinces of Tours, Sens, Rheims, and Rouen, who addressed a letter to Nomenoi, the Duke of Bretagne, concerning his proceedings in the council of Rennes in the preceding year, on which occasion he had taken for his own use the property of the Church, which, they stated, was the patrimony of the poor. He had driven the lawful occupiers from their sees, and had put mercenaries and thieves in their places ; and he had

<sup>1</sup> Styled by some the synod of Tours.



favoured the revolt of Lambert, Count of Nantes, against King Charles.—Tom viii. Conc. p. 58.

PARIS (1050). Held on the 16th October 1050, in the presence of King Henry I. Many bishops attended. A letter from Berenger was read, which gave great offence to the council, and he was condemned, together with his accomplices. Also a book by John Scotus upon the Eucharist, whence the errors which they had condemned were taken. The council declared that if Berenger and his followers would not retract, the whole army of France, with the clergy at their head, in their ecclesiastical vestments, should march to find them, wherever they might be, and should besiege them, until they would submit to the Catholic faith, or should be taken in order to be put to death. (*See C. VERCEIL, 1050.*)—Tom. ix. Conc. p. 1059.

PARIS (1147). Held some time after Easter, 1147, by Pope Eugene III., assisted by many cardinals and learned men. The errors of Gilbert de la Poirée, Bishop of Poitiers, upon the subject of the blessed Trinity, were examined; two doctors, Adam of Petit Pont and Hugo of Champfleuri, attacking him vigorously. He was accused chiefly on the four following grounds:—

1. Quod videlicet assereret Divinam Essentiam non esse Deum.

2. Quod proprietates Personarum non essent ipsæ personæ.

3. Quod Theologicæ Personæ in nulla prædicarentur propositione.

4. Quod Divina Natura non esset incarnata.<sup>1</sup>

St Bernard, who was present, disputed with Gilbert; but the pope, in default of certain evidence, deferred the decision of the question to a council to be held in the year following. (*See C. of RHEIMS, 1148.*)—Tom. x. Conc. p. 1105 and 1121.

PARIS (1186). Held in 1186. An assembly of all the French archbishops, bishops, and chief seigneurs, whom the king, Philip Augustus, desired to exhort his subjects to make

<sup>1</sup> 1. That the Divine Essence was not God.

2. That the properties of the Divine Persons were not the Persons themselves.

3. That the Divine Persons are not an attribute, in any sense.

4. That the Divine Nature was not incarnate.

the voyage to Jerusalem in defence of the Catholic faith.—Tom. x. Conc. p. 1747.

In another council (1188), held three years afterwards by the same king, the payment of the Saladine tenth was ordered, *i.e.*, the tenth of every one's revenue and goods for the succour of the Holy Land.—Tom. x. Conc. p. 1763.

PARIS (1201). Held in 1201, by Octavian, the pope's legate, assisted by several bishops. Evraud of Nevers, the governor of the district, said to have been one of the Vaudois, was convicted of heresy; and having been carried to Nevers, was there burnt.—Tom. xi. Conc. p. 24.

PARIS (1210). Held in 1210, in which the errors of Amauri,<sup>1</sup> lately dead, were condemned, and fourteen of his followers sentenced to be burnt. Also Aristotle's *Metaphysics* and *Physics*, which had been brought to Paris, and translated into Latin, shared the same fate; and a decree was published, forbidding the book to be transcribed, read, or kept, under pain of excommunication.—Tom. xi. Conc. p. 49.

PARIS (1213). Held in 1213, by Robert de Courçon, cardinal and legate, whom the pope had sent into France to preach the crusade. Several canons of discipline were published, which are divided into four parts.

Part I. refers to the secular clergy, and contains twenty canons.

1. Enjoins modesty of deportment, that the hair be kept cut short; forbids talking in church.

9. Forbids to employ a priest to say mass who is unknown, except he have letters from his own bishop.

13. Forbids the division of benefices and prebends.

14. Forbids the temporary or permanent appointment of rural-deans, in consideration of money received.

19. Forbids to possess more than one benefice with cure of souls.

<sup>1</sup> Amauri, clerk belonging to the country near Chartres, a man well skilled in logic, who, having turned his attention to theology, had advanced, amongst other novelties, the doctrine, that every man must believe himself to be a member of Christ as firmly as he believes in the birth and passion of our Lord; and that without such faith he cannot be saved. After his death his followers added more dangerous errors, denying the use of the holy sacraments; asserting that charity makes a bad action no longer sinful, &c. See Martene, *Thes. Anec.*, t. 4. col. 168.

Part II. relates to the regulars, and contains twenty-seven canons.

1. Forbids to take money from any one entering upon the monastic state. Forbids monks to possess property.

2. Forbids to receive any one into the religious life under eighteen years of age.

3. Enjoins bishops to cause the suspicious little doors found in abbeys or priories, to be blocked up.

4 and 5. Exhort to charity and hospitality towards the poor.

9. Forbids monks to wear white leather gloves, fine shoes and stockings, &c., like those used by the laity, to use any other cloth save white or black, and to dine out of the refectory.

Part III. relates to nuns, &c., also to abbots, abbesses, &c., and contains twenty-one canons.

3. Forbids nuns to leave their convent in order to visit their relations, except for a very short time; and directs that then they shall have an attendant with them.

4. Forbids them to dance in the cloisters, or any where else; and declares that it is better to dig or plough on Sunday than to dance.

8. Directs that abbesses who fail in their duty, shall be suspended; and, if they do not amend, shall be deposed.

9. Directs that abbots, priors, and other superiors who offend in the same manner, shall be punished.

11. Directs that they who lead an irregular life shall be deposed.

17. Forbids abbots and priors to threaten or maltreat any who may propose a measure to the chapter for the reformation of the house or of its head.

Part IV. relates to the duty of bishops and archbishops.

1. Directs them to keep their hair cut round, so as never to project beyond the mitre; and gives other directions for their proper conversation.

2. Forbids them to hear matins in bed, and to occupy themselves with worldly business and conversation whilst the holy office is being said.

4. Forbids them to hunt, &c., to wear precious furs, and to play with dice.

5. Directs that they shall cause some good book to be read at the beginning and end of their repasts.

6. Enjoins hospitality and charity.

15. Forbids them to permit duels, or hold courts of justice in cemeteries or holy places.

16. Enjoins the abolition of the Festival of Fools, celebrated every 1st of January.

17. Directs that a synod be held every year. Orders also confirmation, and the correction of disorders in the dioceses.

18. Directs that they shall not permit women to dance in cemeteries or in holy places, nor work to be done on Sundays.—Tom. xi. Conc. p. 57.

PARIS (1226). Held January 28, 1226, by a legate from the Roman see, upon the affairs of England and of the Albigenses. In consequence of the decision, Louis VIII. ceased from his pretensions against England, and turned his arms against the Albigenses. The legate, in the pope's name, excommunicated Raymond, Count of Toulouse, with his accomplices, and confirmed to the king and his heirs for ever the right to the lands of the said count, as being a condemned heretic. Amauri, Count de Montfort, and Guy, his uncle, ceded to the king whatever rights they possessed over the lands in question.—Raynald, Tom. i. p. 554 (note). Tom. xi. Conc. p. 300.

On the 20th of March, same year, the king, Lewis VIII., convoked another council upon the subject of the Albigenses.

PARIS (1255). Held in 1255, by Henry, Archbishop of Sens, and five other archbishops, on occasion of the murder of a chanter of the cathedral church of Chartres. His murderers, Hugo, a canon of Chartres, and Colin, his brother, were banished for five years to a place called "Obtencfort," in England, and forbidden to return at the expiration of that period without a testimonial of good conduct from the Bishop of those parts: these men had submitted to the sentence of the council. Two others, Gilbert and James, were banished to Jerusalem. In this council the head of the order of preaching friars complained of certain things said and preached by some seculars, doctors in theology, to the prejudice of his order. William de S. Amour and Laurent, both doctors-regent in Theology at Paris, being examined upon the subject by the prelates, denied the justice of the charge. Subsequently S. Amour

wrote a book, entitled "The Perils of the Last Days," in which he vigorously attacked the preaching friars without mercy. At last the dispute between the latter and the university of Paris became so warm, that St Louis was obliged to send to Rome to appease it. The pope, however, sided entirely with the friars.—Tom. xi. Conc. p. 738. Mart., *Vet. Scrip. Coll.*, t. 5. col. 144.

PARIS (1260). Held on the 21st March 1260, by order of St Louis, to implore the aid of heaven against the conquests of the Tartars. It was ordered that processions should be made, blasphemy punished, luxury in dress and at table repressed, tournaments prohibited for two years, and all sports whatever put a stop to, except practice with the bow and cross-bow. In the following year, in another council, all these acts were renewed.—Tom. xi. Conc. p. 793. Guil., *Nangius, Chronicon*.

PARIS (1281). Held in December, 1281, composed of four archbishops and twenty bishops. Much complaint was made of the conduct of the mendicant order, who persisted in preaching and hearing confession in spite of the bishops, upon pretext of having the pope's privilege for doing so. A bull by Martin IV., bearing date January 10, 1280, was, however, produced, which confirmed the claim of the Franciscan friars; but, nevertheless, with this clause, that those persons who chose to confess to the friars, should be bound to confess also once a year, at the least, to their own priest, according to the order of the council of Lateran; and that the friars should sedulously exhort them to do so.

PARIS (1302). Held on April 10th, 1302, upon occasion of the difference between the king, Philip the Fair, and the pope, Bonifacius VIII. The former, in the preceding year, had thrown into prison Bernard de Saisset, Bishop of Pamiers; upon which the pope wrote to Philip, complaining of the act, accompanying the letter with the bull "Ausculta Fili," in which he plainly bids him not deceive himself by thinking that he had no superior, and that he was independent of the head of the ecclesiastical hierarchy. Philip assembled his barons with the prelates at Notre Dame, and laid before them his ground of complaint against the pope and his bull, which he caused to be read. Whereupon the barons addressed a letter to the cardinals, in which, in very strong language, they complained of the pope's conduct in

pretending to consider the king as his subject, and that he held his temporal authority of him. The prelates were more backward in delivering their opinion, and endeavoured to excuse the pope, and to maintain peace. This, however, was not suffered, and they were clearly informed, that if anyone of them presumed to hold a contrary opinion to that of Philip and the lords, he would be looked upon as the enemy of the sovereign and kingdom. They then addressed to the pope a letter conceived in a much milder strain than that of the barons, in which they implored him to be cautious, and to preserve the ancient union between the Church and State ; and, moreover, to revoke the mandamus, by which he had cited them to appear at Rome.

The answer of the cardinals to the barons was to the effect, that the pope had not absolutely declared that the king ought to acknowledge that he held the temporality of him, a statement which the pope himself in his answer to the bishops by no means corroborates.

This was not strictly speaking an ecclesiastical council, but a national assembly ; two others of the same kind were held in the following year, upon the subject of the differences between the king and the pope. In September, in that year, the latter drew up a bull excommunicating Philip, but on the eve of the very day on which he had intended to publish it, he was seized by William de Nogaret, the French general, and though released from confinement almost immediately, he never recovered the mortification and sorrow which this blow inflicted on him, and on the 11th of October 1303, he died at Rome.—Tom. xi. Conc. p. 1474.

**PARIS (1310).** Held in 1310, by Philip de Marigni, Archbishop of Sens, to deliberate upon the case of the Templars ; after mature consideration, it was decided that some should be merely discharged from their engagement to the order, that others should be sent freely away, after having accomplished the course of penance prescribed ; that others should be strictly shut up in prison, many being confined for life ; and lastly, that some, as, for instance, the relapsed, should be given over to the secular arm, after having been degraded by the bishop if in holy orders. All this was accordingly done, and fifty Templars were burnt in the fields near the abbey of St Antony, not one of whom



confessed the crimes imputed to them, but on the contrary, to the last they maintained the injustice of their sentence. (*See* C. of SENLIS.)—Baluze. Tom. xi. Conc. p. 1335.

PARIS (1323). Held on March 3rd, 1323, by William de Melum, Archbishop of Sens. A statute of four articles or canons was published, which was almost word for word identical with that drawn up in the council of Sens, A.D. 1320, under the same prelate.

Canon 1. Directs that the people shall fast on the eve of the holy sacrament.

2. Directs that an interdict shall be laid upon any place in which a clerk is detained by a secular judge.

4. Of the life, conversation, and dress of clerks.—Tom. xi. Conc. p. 1711.

PARIS (1346). Held on March 6th, 1346, by the same archbishop, assisted by five bishops. Thirteen canons were published.

1. Complains of the treatment of the clergy by the secular judges, and sets forth that the former were continually imprisoned, put to the torture, and even to death.

10. Directs that beneficed clerks shall employ a part of their revenue in keeping in order and repairing their church and parsonage.

13. Confirms the bull of John XXII., given May 7th, 1327, by which the indulgence of the Angelus is given to those who repeat it three times at night.—Tom. xi. Conc. p. 1908.

PARIS (1395). A national council was held at Paris in 1395, at which the Latin patriarchs of Alexandria and Jerusalem were present, together with seven archbishops, forty-six bishops, and a large number of abbots, deans, and doctors in theology.

The object of the council, convoked by Charles VI., was to consider about the best method of putting an end to the schism caused by the rival popes Benedict XIII. and Clement VII. The patriarch of Alexandria, Simon Cramandus, was unanimously elected to preside. The conclusion arrived at (February 2) by the majority, was that the best means of securing the peace of the Church would be for both claimants to resign their pretensions. The king's uncles, Dukes of Berri and Burgundy, were in consequence sent as ambassadors to Rome.—Tom. xi. Conc. p. 2511, Appen.

PARIS (1398). Another national council was held May 22nd, 1398; convoked by the same prince. There were present, besides Simon Cramand, the Latin patriarch of Alexandria, eleven archbishops, sixty bishops, and an immense number of abbots, deputies of universities, and others of the clergy. Simon Cramand opened the council.

In the second session, held in July, it was agreed that the best way of bringing Benedict to reason, was to deprive him not only of the power of collating to benefices, but of the entire exercise of his authority. For this purpose the king published, on the 27th of July, his letters patent, entirely suspending the pope's authority in the kingdom: this edict was published at Avignon, where Benedict then was, in September. This suspension lasted until May 30th, 1403, when the king revoked it, and promised, in his own name and that of his realm, true obedience to Benedict XIII.—*Spicil. tom. vi. p. 157.*

PARIS (1046). A national council, composed of clergy from all parts of France, was held in 1406, to take measures for terminating the schism. The council resolved to demand the convocation of a general council, and to withdraw from the obedience of Benedict XIII. The withdrawal was carried into effect on the 7th of August, and the pope was forbidden to take any money out of the country. In the following session, held at St Martin's, certain theologians and canonists discussed the question, some speaking in favour of Benedict, and others against him; and in the last session, December 20th, the king's advocate declared his adhesion to the demand of the University for a general council, and an entire withdrawal from the obedience of Benedict; upon a division, both these points were carried.

After this, both Benedict XIII. and Gregory XII. severally promised to renounce the pontificate for the sake of peace, neither of them, however, really purposing to do so; and in 1408, Gregory having created four cardinals, in spite of the opposition of those then existing, the latter withdrew from his obedience, appealing to a general council, and to his successor. In answer to this appeal, Benedict published a bull, excommunicating all persons whatsoever, even kings and princes, who refused to resort to conference as the means of restoring peace to the Church, &c., &c. This bull was condemned at Paris,

and torn up as inimical to the king's majesty. Pedro of Luna was declared to be schismatical, obstinate, and heretical, and every person forbidden to style him any longer either Benedict, pope, or cardinal, or to obey him, &c.

PARIS (1408). A national council was held in 1408, convoked to deliberate upon the government of the Church, and the presentations to benefices. First, The declaration of the favourers and adherents of Pedro of Luna was read; then a great number of articles were drawn up, upon the manner in which the French Church should be governed during the neutrality. These articles come under five principal heads.

1. Concerning the abolition of sins and censures reserved ordinarily for the pope; for these the council permits that recourse be had to the penitentiary of the holy see<sup>1</sup> or, if that cannot be, to the ordinary.

2. Concerning dispensations for irregularities, and for marriage. In these cases recourse was to be had to provincial councils.

3. Concerning the administration of justice, for which purpose it was ordered that the archbishops should hold a council yearly with their suffragans; the monks to do the same.

4. As to appeals, the last court of appeal was declared to be a provincial council.

5. As to presentations to benefices, it was ruled that the election of prelates should be made freely and according to right rule; that the elections of bishops should be confirmed by the metropolitan, and those of archbishops by the primate, or by the provincial council. In fact, the provincial council was made the substitute in all those matters which were usually carried to the pope.

It was further resolved, that the revenue of all benefices enjoyed by the followers of Pedro of Luna, should be seized and put into the king's hands.—Tom. xi. Conc. p. 2518.

PARIS (or SENS) (1429). Held in 1429, from the 1st of March to the 23rd of April, by John de Nanton, Archbishop of Sens, assisted by the Bishops of Chartres, Paris,

<sup>1</sup> The president of the penitential court at Rome, an office said to have been established by Benedict II. in 684.

Meaux, and Troyes, his suffragans, together with the proc-tors of the Bishops of Auxerre and Nevers, and a great number of abbots and other ecclesiastics. Forty regulations, relating to the duties and conduct of ecclesiastics, monks, and regular canons, the celebration of marriage, and the dispensation of banns, were drawn up. The following are the most remarkable.

1. Orders canons and other clerks connected with the churches to celebrate Divine service in an edifying manner, to chant the Psalms reverently, pausing between the verses, so that one side of the choir should not begin before the other had finished.

4. Exhorts the clergy to act as models of piety and correct behaviour to the laity ; not to be careless in doing their duties, and not to accept of any benefice merely for the sake of the income to be derived from it.

8. Excludes from entering the Church for three months, bishops who raise to the priesthood persons of irregular life and ignorant of the epistles, gospels, and other parts of the holy office.

Other regulations refer to the conduct of curates, and direct them to exhort their parishioners to confession five times a year, viz., at Easter, Whitsuntide, the Assumption, All Saints, and Christmas, and also at the beginning of the New Year ; others relate to the conduct of abbots, abbesses, priors of the orders of St Benedict and St Augustine, prescribing annual chapters, modesty of apparel and gesture, &c.; and forbids money to be exacted from any one entering upon a monastic life.

Regulation 25. Forbids barbers, and other persons in trade, and merchants, to exercise their calling on Sundays and festivals.

32. and 33. Forbid the celebration of marriages out of the parish church, and too great laxity in dispensations of banns.—Tom. xii. Conc. p. 392.

PARIS (1528). Held in 1528, from the 3rd of February to the 9th of October, in the church of the Great Augustines. Cardinal Antoine du Prat, Archbishop of the Sens, and Chancellor of France, presiding, assisted by seven bishops, viz., the Bishops of Chartres, Auxerre, Meaux, Paris, Orleans, Nevers, and Troyes.

The objects of the council were chiefly to condemn the

errors of Luther, and to reform the discipline of the Church. Sixteen degrees were published relating to the faith, and forty upon discipline.

Amongst the first the following are the principal :—

1. Declares that the Church Catholic is one, and cannot err.

2. That it is *visible*.

3. That the Church is represented by an œcumenical council, which has universal authority in determining questions of faith, &c.

4. That to the Church it belongs to determine the authenticity of the canonical books, and to settle the sense of Holy Scripture.

5. That the apostolical traditions are certain and necessary, and to be firmly believed.

6. That the constitutions and customs of the Church are to be submitted to with respect, and her rule of conduct to be obeyed.

7. That seasons of fasting and abstinence are to be observed under pain of anathema.

8. That the celibacy of the clergy being ordered by the Latin Church, having been always practised and enjoined by the second Council of Carthage, as a law ordained in the apostolical times; they who teach the contrary are to be treated as heretics.

9. That monastic vows are not at variance with Christian liberty, and are to be kept.

10. That they who take from the number of the seven sacraments, and who deny their efficacy to confer grace, are to be treated as heretics. This decree treats of each sacrament in detail.<sup>1</sup>

11. That the necessity of the sacrifice of the mass is supported by several passages of Holy Scripture, especially by St Luke xxii. That this holocaust, this victim for sin, this continual sacrifice, is the “pure offering” of which the prophet Malachi speaks.

12. After refuting the opinions of Luther upon the subjects of purgatory and of prayer for the dead, this decree

<sup>1</sup> According to Bramhall, this is the first council which confirms the doctrine of seven sacraments, which, he says, was first devised by Peter Lombard. Sent. l. 4, dist. ii.; answer to M. de la Milletiere, vol. i. p. 55.

goes on to state that, after baptism, the guilt of sin being remitted, there still remains the temporal penalty to be paid, so that sinners may yet be compelled to expiate their faults in the other world, and that it is a salutary custom to offer the holy sacrifice for the dead.

13. Concerning the worship of saints, they declare it to be firmly established in the Church, that the saints hear our prayers, that they are alive to our sorrows, and feel joy in seeing us happy; and that Holy Scripture proves this.

14. Declares that it is not idolatry to venerate images; that the intention is to honour them whom they represent, and remind us of, and to make us imitate their holy actions.

15. That man's free-will does not exclude grace; that the latter is not irresistible; that God does predestinate us and choose us, but that He will glorify those only who make their calling and election sure by good works.

16. That faith in no wise excludes works, especially those of charity; and that men are not justified by faith only.

Then follows a list containing thirty-nine errors maintained by the heretics of the time.

Of the forty decrees on discipline the following may be noticed.

3—9. Relate to persons to be admitted to holy orders or to any benefices, and enact that they who are admitted to holy orders without being properly qualified, are to be suspended until they are sufficiently instructed.

By canon 11 curates are compelled to residence, and to instruct their parishioners.

In 16 care is directed to be taken with the psalmody, and all profane tunes upon church organs were to be scrupulously avoided.

33. Forbids printing the Holy Scriptures and works of the fathers without the consent of the diocesan.

34. Orders all persons to bring all books in their possession relating to faith or morals, to their bishop for examination.

36. Of proper persons to be licensed to preach.—Tom. xiv. Conc. p. 432.

PARIS (1612). Held March 13, in 1612. Cardinal du



Perron, Archbishop of Sens, presiding. The book of Edmund Richer, concerning the Ecclesiastical and Political power, was condemned.—Tom. xv. Conc. p. 1628.

PAVIA (850). [*Concilium Papiense* or *Ticinense*.] Held in December, 850, by order of the Emperor Louis, who attended; Angelbert of Milan presiding. This does not appear to have been strictly an ecclesiastical council. A capitular relating to secular matters was drawn up, and twenty-five canons of ecclesiastical discipline.

1. Directs that bishops shall keep about them priests and deacons of known probity to be witnesses of their secret acts.

2. Directs that bishops shall celebrate mass not only on Sundays and holy days, but, when possible, every day; and that they shall not neglect privately to offer prayers for themselves, their fellow-bishops, kings, all the rulers of God's Church, and for all those who have desired their prayers, but especially for the poor.

3. Orders them to exercise frugality at table, to receive pilgrims and poor and sick people, and to exhort them and read to them.

4 and 5. Direct that they shall not hunt, hawk, &c., nor mix in worldly pleasures; bids them read the Holy Scriptures, explain them to their clergy, and preach on Sundays and holy days.

7. Directs that priests shall examine whether penitents really perform their acts of penance, give alms largely, &c.; public offenders to be reconciled by the bishop only.

9. Warns all fathers of families to marry their daughters as soon as they are of age, lest they fall into sin; and forbids the marriage blessing to those who marry after fornication.

14. Orders bishops immediately to re-establish those monasteries in their dioceses which have gone to decay through their negligence.

18. Declares that priests and deacons (*acephali*), who are under no episcopal jurisdiction, are not to be looked upon as belonging to the clergy.

21. Forbids usury.

22. Enjoins bishops to watch over those who have the care of orphans, and to see that they do not injure or oppress them. If such oppressors refuse to listen to their

remonstrances, they are ordered to call the emperor's attention to the case.

23. Orders bishops to arrest clerks and monks who wander about the country, agitating useless questions, and sowing the seeds of error, and to bring them before the metropolitan.

25. Condemns to a very severe course of penance those who deal in magical arts, who pretend to cause love or hatred by their incantations, and who are suspected of having caused the death of others ; enjoins that they shall not be reconciled except on their death-bed.—Tom. viii. Conc. p. 61.

PAVIA (876). Held in 876, by Charles the Bald (crowned emperor by John VIII., December 15, 875). Seventeen bishops from Tuscany and Lombardy attended. The Archbishop of Milan presiding.<sup>1</sup> Fifteen canons were published.

1. Orders respect and veneration everywhere for the holy Roman Church, as the head of all Churches.

2 and 3. Also relate to the respect, &c., due to the Roman see and to the Pope John.

4. Orders respect for the priesthood.

5. Orders respect for the imperial dignity.

The three following relate to the duties of bishops.

The acts of this council were confirmed in that of Pontyon, held in the same year.—Tom. ix. Conc. p. 279.

PAVIA (1022). Held in 1022, August 1. Benedict VIII. in this council complained of the licentious life of the clergy, and showed that it dishonoured the Church ; he declared that they consumed the wealth given to them by the liberality of princes, in keeping women and providing for their children. A decree in seven articles was published for the reformation of the clergy, which the emperor confirmed, adding temporal penalties against the refractory.—Tom. ix. Conc. p. 819.

PAVIA (1160). Held in 1160, in which the anti-pope, Victor III. (Octavianus), was acknowledged as pope instead

<sup>1</sup> In this council an ancient document was produced, said to have been given to the Archbishop of Milan by Gregory the Great, or Charlemagne, by which they claimed to themselves the right of electing the King of Italy fourteen days after the death of the last possessor.—Muratori, *Rer. Ital.*, tom. ii. part ii. col. 148.

of Alexander III., by the emperor, Frederick I.—Tom. x. Conc. p. 1387.

PAVIA (1423). Held in 1423. This council was convoked at the Council of Constance, and was opened in the month of May; some deputies from England, France, and Germany being present. But on the 22nd of June it was transferred to Sienna, on account of the plague, which threatened Pavia.—Tom. xii. Conc. p. 365.

PENNAFIEL (1302). [*Concilium Penafelense.*] Held April 1, 1302, by Gonsalvo of Toledo and his suffragans. Fifteen articles were published, tending to repress those abuses which are noticed in the councils of this age, viz., incontinence amongst the clergy, usury, &c. Amongst other things, it was enacted, by canon 12, that in every church the "Salve Regina" should be sung after compline. By canon 8, that the priests should make with their own hands the bread to be consecrated at the Eucharist; or cause it to be made by other ecclesiastics in their own presence. By canon 7, that tithe should be paid of all lawful property, thereby to recognise the universal sovereignty of God.—Tom. xi. Conc. Append. p. 2444.

PERTH (1202). [*Concilium Perthusanum.*] Held in 1202 or 1203, by Cardinal John Salerno, Roman legate in Scotland; in which certain regulations relating to the reform of the clergy were drawn up. The council lasted three days, but two only of the canons are known.

1. That they who had received orders on Sunday should be removed from the service of the altar.

2. That every Saturday from twelve o'clock be kept as a day of rest, by abstaining from work; the holy day to continue till Monday morning.—Skinner, vol. i. p. 280 Tom. xi. Conc. p. 24.

PERTH (1212). Held in 1212. William Malvoisin, Bishop of St Andrews, Walter, Bishop of Glasgow, and others were present. The pope's instructions for preaching the Crusade were published; upon which, says the author of the *Scotichronicon*, great numbers of all ranks of clergy throughout Scotland, regulars as well as seculars, took the cross, but very few of the rich or great men of the kingdom.—Skinner, vol. i. p. 280. Wilkins' *Conc.*, vol. i. p. 532.

PETERKAW, *see* ONESNE.

PHILADELPHIA (1789). A general convention of the

bishops, clergy, and laity of the Church in America was held in August, and adjourned to October 2, 1789 (assembled 28th July, and adjourned to 29th September, Bishop White,<sup>1</sup> p. 29), in which the constitution of the American Church, formed in 1786,<sup>2</sup> was reviewed and settled in nine articles.

Article 1. Provides for a triennial general convention on the first Wednesday in October ; and orders that no business shall commence until the Church, in the majority of dioceses which shall have adopted this constitution, shall be duly represented.

Article 2. Enacts that the Church in each diocese shall be entitled to be represented by one or more deputies (not exceeding four for the clergy and four for the laity), to be chosen by the convention of the diocese ; the concurrence of both orders to be necessary to constitute a vote of the convention. All dioceses having adopted this constitution to be considered bound by the acts of the general convention, even though they neglect to send representatives.

Article 3. Directs that whenever general conventions are held, the bishops, when there shall be three or more present,

<sup>1</sup> Bishops White and Seabury attended. The latter was objected to as a member of the convention by some of the lay members of the Lower House, on the ground that he was in receipt of half pay, as an old army chaplain of Great Britain. The objection was overruled by Bishop White.

<sup>2</sup> The conventions of the clergy of the United States, held *previously* to their receiving the episcopate amongst them, are omitted, for the obvious reason that they have no claims to be regarded as Councils of the Church.

(1) The first of these conventions of priests and laymen was held in 1784 at Brunswick, in New Jersey, and was adjourned to New York, where it was continued in October in the same year. Here the need of Episcopal government, the use of the English Prayer Book, and the formation of a convention of clergy and laity were affirmed.

(2) Held in 1785. This assembly employed itself in making alterations in the Book of Common Prayer, and in drawing up twenty Articles, adopted, with alterations, from the thirty-nine Articles of England. The result was published in a book, since known in America as the *Proposed Book*, now scarce. The assembly finally addressed the archbishops and bishops of the Church of England, praying them to consecrate those persons whom they should send.

(3) At Philadelphia, in 1786, in which another address to the bishops was drawn up, explanatory of their intentions in laying the foundations of the Church in the United States, and of their determination not to depart from the doctrines of the Church of England.

shall form a separate house, which shall have a negative upon acts passed in the house of deputies. When there are fewer than three bishops present, those who are present shall be *ex officio* members of the convention, and shall vote with the clerical deputies, and a bishop shall then preside.

Article 4. Provides that the bishop in every diocese shall be chosen according to the rules fixed by the convention of that diocese. Forbids any bishop to interfere in the diocese of another.

Article 5. Provides for the future admission of other churches within the territory of the United States, and for the formation of new dioceses from one or more existing dioceses, under the following restrictions:—

1. No existing diocese to be infringed upon without the consent of the bishops and convention of that diocese, and that of the general convention.

2. Every such new diocese to contain at least eight thousand square miles and thirty presbyters.

3. Where the new diocese is formed by the division of an existing diocese into two, the actual bishop of the existing diocese to choose which of the two bishoprics he will take.

Article 6. Provides that the mode of trying bishops shall be settled by the general convention; the court appointed for that purpose shall be composed of bishops only. And that the mode of trying priests and deacons shall be settled by the diocesan convention. Enacts that the bishop alone shall pronounce sentence of admonition, suspension, or degradation.

Article 7. Orders that persons to be admitted to holy orders shall have been examined by the bishop and two presbyters, and shall subscribe the following declaration:—

“I do believe the Holy Scriptures of the Old and New Testament to be the word of God, and to contain all things necessary to salvation: and I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in the United States.”

Forbids to admit any person ordained by a foreign bishop, to minister in any church until he have subscribed the above, and complied with the proper canons.

Article 8. Enacts that a Book of Common Prayer, to be hereafter established, shall be used in all the dioceses

adopting this constitution ; and that no alteration or addition shall be made therein, unless proposed in one general convention, and adopted by another subsequently.

Article 9. Provides for future alterations in the constitution.

In this convention the Book of Common Prayer now in use in the American Church was prepared ; some parts of it were drawn up by the lower house, and some by the bishops (Bishop White and Bishop Seabury appear to have been the only two present). The principal subjects of difference arising between the houses were the Athanasian creed, and the article in the Apostles' creed, concerning the "descent into hell." Bishop Seabury desired that permission should be granted in the rubric to use the Athanasian creed, and Bishop White (who was opposed to the use of it, alleging that it was not in use amongst the Lutherans, nor in any part of the Greek Church) consented to his proposals ; the lower house, however, refused to allow the use of this creed under any circumstances. The use of this creed was so strongly desired in Connecticut that it was supposed the refusal to admit it into the Book would cause its entire rejection by that state. The question concerning the article "He descended into hell," after much discussion, was finally settled in the convention of New York, A.D. 1792, where it was ordered that the article should stand in the creed, but that a rubric should be added, permitting the use of the words "He went into the places of departed spirits." Bishop Provost objected to this substitute, upon the ground that "*it exacted a belief in the existence of departed spirits between death and the Resurrection!*" Bishop White, *Memoirs of the Protestant Episcopal Church, &c.* (2nd Edition, 1836). Note I. to p. 30, p. 151.

In the office for the Holy Eucharist, the oblatory words in the Prayer of Consecration, and the Invocation of the Holy Spirit, were added without opposition, apparently at the suggestion of the excellent Bishop Seabury. This prelate felt so strongly on this subject, that he declined to consecrate on the Sunday which occurred during the session, on the ground, as he admitted to Bishop White, that he did "hardly consider the form to be used [*i.e.*, the English] as strictly amounting to a consecration." The communion



office of the American Church is that of the 1st Book of Edw. 6th, and of the Scotch Church.—Bishop White's *Memoirs*, pp. 28 and 140.

PHILADELPHIA (1795). At ■ triennial convention held in September, 1795, Bishop White presiding, a service for the consecrating of churches was ordered; it is substantially the same with that composed by Bishop Andrewes.—Bp. White, p. 30.

PHILADELPHIA (1835). Held in August, 1835; William White, D.D., bishop, presiding. Eight canons were published. All of which were repealed by the subsequent convention in 1838, except the fifth, which declares every minister to be amenable to the bishop for offences committed by him; also relates to the service of citations.

PHILADELPHIA (1838). A general convention held in September, 1838. Bishop Griswold presiding. Eleven canons were published.

1. Relates to the election of bishops. Rules that the house of bishops, at the request of any diocese in union with the American Church, shall nominate to the lower house a fit person for the office of bishop, who shall, upon their concurrence, be consecrated for the said diocese.

Section 2. Enacts that there must be at least six presbyters settled in the diocese, before its convention can elect their own bishop. Allows two or more dioceses, not having each the required number of presbyters, to unite temporarily, and to choose a bishop.

2. Of missionary bishops. Allows the lower house, from time to time, on the nomination of the house of bishops, to elect a fit person to be bishop, and to exercise episcopal functions in states or territories not organised into dioceses, who (§ 2) shall act in conformity with the canons and constitutions of the Church, and the rules prescribed by the house of bishops.

Section 3. Assigns to such missionary bishop jurisdiction over all clergymen in his district.

Section 4. Permits the consecration of bishops for places out of the territory of the United States.

Section 5. Declares such missionary bishops entitled to a seat in the house of bishops.

Section 6. Orders them to report their proceedings to each general convention, and also an annual report to the board of missions.

Section 7. Repeals canon 2 of 1835.

3. Of the performance of episcopal duties in vacant dioceses.

4. (Repealed by the 9th canon of 1841).

5. Of the learning of those who are to be ordained. Forbids to ordain any person until he shall have satisfied the bishop and examining presbyters that he is well acquainted with the Holy Scriptures, can read the Old Testament in the Hebrew, and the New Testament in the original Greek, and is adequately acquainted with Latin; also that he hath a competent knowledge of natural and moral philosophy, and Church history, and hath paid attention to composition and *pulpit eloquence*.

Grants to the bishop the power of dispensing with the knowledge of Greek and Latin and Hebrew in certain cases, as well as other qualifications not strictly ecclesiastical.

Repeals canon 13 of 1832.

6. Declares candidates for holy orders ineligible to the general convention.

7. Concerning candidates for holy orders who have been ministers, &c., among other religious denominations.

8. Of the organisation of new dioceses formed out of existing dioceses.

9. Of the mode of publishing authorised editions of the Book of Common Prayer, &c. Enacts that the bishop of the diocese or standing committee shall appoint one or more presbyters, who shall compare and correct all new editions of the Prayer-book, offices, articles, and metre psalms and hymns by some standard book, and that a certificate of the correctness of the said editions shall be published with them. When any book is published without such revision, public notice shall be given that such edition is not authorised by the Church.

Section 2. Declares the stereotype edition of the Prayer-book by the "Female" Episcopal Prayer-book Society of Philadelphia to be the standard edition.

Repeals canon 6 of 1835.

10. Of defraying the expenses of general conventions.

11. Of repealed canons.

PHILADELPHIA (1844). Held October 2, 1844. The right reverend Philander Chase, Bishop of Illinois,

presiding over twenty-three bishops. The synod lasted twenty-two days, and the following canons were passed.

1. Of the expenses of general conventions. Enacts that the treasurer of the several diocesan conventions shall forward to the treasurer of the general convention before the meeting one dollar for each clergyman within the diocese.

Repeals canon 10 of 1838.

2. Of the election of bishops. Enacts that to entitle a diocese to choose a bishop, there must have been settled in it for a year previously six officiating presbyters. Permits two or more dioceses not having each the required number of presbyters, to associate for the purpose of electing a bishop, if there have been for a year previously nine officiating presbyters in the two dioceses. When six or more officiating presbyters become settled in either of the dioceses, and shall proceed to elect the bishop of the associated dioceses for their own exclusive diocesan, his connection with the other diocese to cease.

Repeals canon 1 of 1838.

3. Of the trial of a bishop. Repeals canon 4 of 1841.

4. Of episcopal resignations. Orders a bishop to make known, in writing, to the house of bishops, his desire to resign, and the reasons of it, that they may investigate the matter; after which the question to be decided by the majority of votes.

Also provides for the case of a bishop wishing to resign at any period beyond six months from the time of holding the general convention.

Repeals canon 32 of 1832.

5. Of ministers removing *from* one diocese to another. Enacts that no minister removing from one diocese to another, be received as a stated officiating minister by any parish without a certificate from the ecclesiastical authority of the diocese to which the parish belongs; the said minister removing having previously presented to such ecclesiastical authority a testimonial from the ecclesiastical authority of his last diocese. Then follows a form of testimonial.

Enacts, further, that no clergyman shall be considered to have passed from under the jurisdiction of any diocese to that of any other bishop, until he have received the above testimonial.

Enacts, further, that such letters shall be null and void, if not presented to the bishop to whom they are directed within six months after date, if intended for the United States ; and within twelve months, if intended for a foreign country.

Repeals canon 7 of 1841.

6. Of a discretion to be allowed in the calling, trial, and examination of deacons in certain cases.

Allows any bishop, at the request of the convention of his diocese, to admit persons to deacon's orders who have not been tried and examined, as directed by the canons, under certain restrictions, which follow.

Forbids a deacon so ordained to take charge of a parish ; and declares that he shall not be admitted to priest's orders without first going through all the preparatory exercise for deacon's orders.

7. Of foreign missionary bishops.

(1.) Enacts that the house of clerical and lay deputies may, from time to time, on nomination by the house of bishops, elect suitable persons to be bishops, to exercise episcopal functions in any place out of the territory of the United States, which the house of bishops may designate ; and that if the house of bishops shall consent to the consecration, they shall take order for that purpose.

(2.) Any bishop elected and consecrated under this canon to have no jurisdiction except in the place or country for which he has been elected and consecrated ; and not to be entitled to a seat in the house of bishops, nor to be eligible to the office of diocesan bishop in any organised diocese within the United States.

(3.) That any bishop or bishops elected and consecrated under this canon, may ordain deacons or presbyters to officiate within the limits of their respective missions.

(4.) That any foreign missionary bishop, consecrated under this canon, may, by and with the advice of any three missionary presbyters under his charge, at his discretion, dispense with those studies required from a candidate for deacon's orders by the canons of this Church.

(5.) That in addition to the promise required in the office for the consecration of bishops, of conformity and obedience to the doctrine, discipline and worship of the Protestant Episcopal Church in the United States of America, any

foreign missionary bishop elected and consecrated under this canon, shall lodge with the senior bishop, or with the bishop who may act as consecrator, a promise under his hand and seal, that he will, in the exercise of his episcopal functions, conform, so far as may be possible in his peculiar circumstances, in all respects to the constitutions and canons of this Church.

(6.) That any foreign missionary bishop or bishops elected and consecrated under this canon, shall have jurisdiction and government, according to the canons of this Church, over all missionaries or clergymen of this Church resident in the district or country for which he may have been consecrated.

(7.) That every bishop elected and consecrated under this canon, shall report to each general convention his proceedings and acts, and the state of the mission under his supervision. He shall also make a similar report, at least once every year, to the board of missions of this Church.

8. Of missionary bishops within the United States.

(1.) The house of clerical and lay deputies may, from time to time, on nomination by the house of bishops, elect a suitable person to be a bishop, to exercise episcopal functions in states or territories not organised into dioceses; and if the house of bishops shall consent to the consecration, they may take order for that purpose.

(3.) The jurisdiction of this Church, extending in right, though not always in form, to all persons belonging to it within the United States, it is hereby enacted, that each missionary bishop shall have jurisdiction over the clergy in the district assigned him.

(4.) Any bishop or bishops elected and consecrated under this canon, shall be entitled to a seat in the house of bishops, and shall be eligible to the office of diocesan bishop in any organised diocese within the United States.

(5.) Every such bishop shall report to each general convention his proceedings, and the state and condition of his church, and at least once a year make a report to the board of missions.

(6.) Canon 2 of 1838 is hereby repealed.

9. Of clergymen ordained in foreign countries, by bishops in communion with this Church.

(1.) A clergyman coming from a foreign country, and professing to have been ordained out of the United States, by a foreign bishop in communion with this Church, or by a bishop consecrated for a foreign country, by bishops of this Church under article 10 of the constitution, or by a missionary bishop elected to exercise episcopal functions in any place or places out of the United States, shall, before he be permitted to officiate in any parish or congregation, exhibit to the minister, or if there be no minister, to the vestry thereof, a certificate signed by the bishop of the diocese, or, if there be no bishop, the standing committee, duly convened, that his letters of orders are authentic, and given by some bishop in communion with this Church, and whose authority is acknowledged by this Church; and also that he has exhibited to the bishop or standing committee, satisfactory evidence of his pious and moral character, and his theological acquirements; and, in any case, before he shall be permitted to settle in any church or parish, or be received into union with any diocese of this Church, as a minister thereof, he shall produce to the bishop, or if there be no bishop, the standing committee of such diocese, a letter of dismission, from under the hand and seal of the bishop with whose diocese he has been last connected; which letter shall be, in substance, that provided for in section 1 of canon 5 of 1844, and shall be delivered within six months from the date thereof; and when such clergyman shall have been so received, he shall be considered as having passed entirely from the jurisdiction of the bishop from whom the letter of dismission was brought, to the full jurisdiction of the bishop or other ecclesiastical authority by whom it shall have been accepted, and become thereby subject to all the canonical provisions of this Church; *provided* that no such clergyman shall be so received into union with any diocese, until he shall have subscribed, in the presence of the bishop of the diocese, in which he applies for reception, and two or more presbyters, the declaration contained in article 7 of the constitution; which being done, said bishop or standing committee being satisfied of his theological acquirements, may receive him into union with this church, as a minister of the same; *provided also*, that such minister shall not be entitled to settle in any parish or church, as canonically



in charge of the same, until he have resided one year in the United States subsequent to the acceptance of his letter of dismissal.

(2.) And if such foreign clergyman be a deacon, he shall reside in this country at least three years, and obtain in this country the requisite testimonials of character, before he be ordained a priest.

(3.) Canon 6 of 1841 is hereby repealed.

Sentence of suspension was in the seventeenth session, October 21, passed upon Henry V. Onderdonk, Bishop of Pennsylvania, he having first made a written acknowledgment of his unworthiness. Three bishops were consecrated for the dioceses of New Hampshire, Alabama, and Missouri; as were also missionary bishops for China, for Cape Palmas, on the western coast of Africa, for the dominions and dependencies of the Sultan of Turkey, and for the state of Arkansas, together with some portion of the Indian territory.

In the last session a resolution was passed to the effect, that the bishops, as visitors, having visited the general theological seminary, had not found in its interior arrangements any evidences of encouragement given to superstitious or Romish practices.<sup>1</sup> *Journal of the General Convention for the year 1844*, published at New York.

PIPEWELL, in England (1189). Held September 15, 1189.

PISA (1134). [*Concilium Pisanum*.] Convoked by Pope Innocentius II. in 1134, who presided at the head of a large assembly of the bishops of France, Germany, and Italy. St Bernard assisted at their deliberations. The anti-pope, Anacletus, was again excommunicated, together with his abettors. Several canons were published.

1. Directs that priests shall be separated from their wives, and nuns from their pretended husbands; and both parties be put to penance.

6. Forbids, under pain of excommunication, to violate the sanctuary of a church or churchyard.—Tom. x. Conc. p. 989.

<sup>1</sup> According to Ughellus, six bishops were here deposed for simony (*Ital. Sacr.*, tom. 4, col. 453), no mention of this appears in the Coll. of Councils, although they state that Anselm, Archbishop of Milan, was so deposed.

**PISA (1409).** Held March 25, 1409. The object of this council was to put an end to the schism then existing. The cardinals of the two obediences, viz., of Benedict XIII. and of Gregory XII., having addressed themselves to Charles VI. of France, exhorting him to concur with them in this important work; they came to the conclusion that the cardinals, under the circumstances, had an undoubted right to convoke a council, which might judge between the two competitors for the popedom, and elect a pope.

Benedict, by the advice of several bishops, sent seven legates to the council; but Gregory, on the other hand, refused to appear either in person or by deputy, although summoned in due form.

The council was opened on the 25th of March 1409. The assembly was one of the most august and numerous ever seen in the Church; there were present twenty-two cardinals; the Latin patriarchs of Alexandria (Simon), Antioch (Wenceslaus), Jerusalem (Hugo), and Grade (Francis Lando); twelve archbishops were present in person, and fourteen by their proctors; eighty bishops, and the proctors of one hundred and two absent; eighty-seven abbots, and the proctors of two hundred others; besides priors; generals of orders; the grand-master of Rhodes, with sixteen commanders; the prior-general of the Knights of the Holy Sepulchre; the deputy of the grand-master and Knights of the Teutonic Order; the deputies of the universities of Oxford, Cambridge, Paris, Florence, Cracow, Vienna, Prague, and many others; more than three hundred doctors in theology; and ambassadors from the kings of England, France, Portugal, Bohemia, Sicily, Poland, and Cyprus; from the Dukes of Burgundy, Brabant, &c.<sup>1</sup>

Session I. The order of precedency to be observed by the members of the council was laid down.

<sup>1</sup> The names of those present as ambassadors and deputies from England are as follows:—Robert Hallam, Bishop of Salisbury; Henry Chickley, Bishop of St David's; Thomas, Abbot of the monastery of St Mary at York; Richard, Abbot of the monastery of St Mary at Jorvaux; Thomas Chillingdon, Prior of the Cistercians at Canterbury; the Earl of Suffolk; Sir John Ochul (or Colme), knight; Dr Richard Camascon, or Caningston. There were also deputies from seventy-eight abbeys, and twenty-eight other monastic houses in England, and the proctors of sixteen English bishops.

Session 2. After the usual prayer and sermon, the Archbishop of Pisa read the decree of Gregory X. upon the procession of the Holy Spirit, to which the Greeks had agreed in the Council of Lyons, A.D. 1274, and the canon of Toledo relating to the proper order of ecclesiastical councils. After this the necessary officers were appointed, the letter of convocation read, and the two rival popes summoned at the gates of the church ; no one, however, appearing for them.

Session 3. A fresh citation was made, and no one having appeared, the two popes, Pedro of Luna and Angelo Corrario, were declared contumacious by a sentence, which was affixed to the church door.

Session 4. Bishop Ulric, the Ambassador of Robert, King of the Romans, addressed the assembly, endeavouring to frustrate the object of the council.

Session 5. The two contending parties were again declared contumacious, and the promoter of the council produced against them thirty-seven articles, containing the whole history of the schism, and showing the badness of their cause. Although the facts contained in this accusation were sufficiently notorious, commissioners were appointed to prove their truth.

Session 6. The Bishop of Salisbury showed that it was necessary for the cause that there should be a *general*, and not merely a *partial*, withdrawal from the obedience of the popes, and declared that he had authority from the King of England to follow out the scheme for unity, and to consent to whatever the council should determine.

Session 7. The difficulties started by the Ambassador of the King of the Romans were answered.

Session 8. The Bishops of Salisbury and Evreux showed that the union of the two colleges of cardinals could not be effected whilst those of the party of Benedict continued to obey him, and that the withdrawal from obedience must be universal. Whereupon the council declared the union of the two colleges to be lawful, and the council itself duly convoked ; and a decree was passed to the effect, that each one might, and ought, to withdraw from the obedience both of Gregory and Benedict ; since both of them had by their artifices eluded the solemn cession of office, which they had promised upon oath to make.

Session 9. The decree of the preceding session was read.

Session 10. The two contending parties were again cited at the door of the church, in order that they might hear the testimony of the witnesses. Then thirty-seven articles, containing their deposition, were read ; and it was noted down by how many witnesses each article was proved.

Session 11. The reading of the depositions was continued.

Session 12. A decree was published declaring the council to be œcumenical, and all contained in the preceding depositions to be true, public, and notorious.

Session 13. One of the deputies from the university of Paris showed that Pedro of Luna was a heretic and schismatic, and that he had forfeited the papacy ; and this he declared to be the opinion of the French universities. The Bishop of Navarre also declared that all the doctors in the council, to the number of three hundred, agreed in this view.

Session 14. A declaration was made that the council represented the Catholic Church, that the cognizance of the matter before it of right belonged to it, as being the highest authority on earth ; also an act of general withdrawal from the obedience of the two contending parties was drawn up.

Session 15. The definitive sentence was pronounced in the presence of the whole council and of the people who were permitted to enter. The sentence was to the effect, that the holy œcumenical synod, representing the Catholic Church, to which it appertained to take cognizance of and to decide the question, after having examined everything which had been done concerning the union of the Church, declared Pedro of Luna, called Benedict XIII., and Angelo Corrario, called Gregory XII., to be both of them schismatical, abettors of schism, heretics, and guilty of perjury ; that they had given offence to the whole Church by their obstinacy, that they had forfeited every dignity, and were, *ipso facto*, separated from the Church. And forbade all the faithful, under pain of excommunication, to recognise them, or support their cause. Annulled all that they had done against the promoters of unity, and declared the last promotion of cardinals made by them to be null and void.

Session 16. A paper was read, in which the cardinals present all promised, that in the event of any one of them being elected to the papal chair, he would continue the present council, until the Church should be reformed in its head and in its members; and if one of those then absent, or any other not belonging to the college of cardinals, were elected, that they would compel him to make the same promise before publishing his election. Afterwards the council ratified the sentence against Angelo and Pedro.

Session 17. Certain preliminaries concerning the election were settled.

Session 18. A solemn procession was made to implore of the Almighty the grace necessary to guide their election.

Session 19.<sup>1</sup> The cardinals, to the number of twenty-four, entered into conclave under the guard of the Grand Master of Rhodes, and at the end of ten days' confinement, they unanimously elected Peter of Candia, Cardinal of Milan, of the order of Franciscan Friars, a man seventy years of age, who took the name of Alexander V. As soon as he was elected, John Gerson, Chancellor of the University of Paris, delivered a discourse, exhorting him to the faithful discharge of his duty, &c.

Session 20. The new pope presided and delivered a discourse. The decree of his election was then read, and on the following Sunday he was crowned.

Session 21. A decree was read on the part of the pope, approving and ratifying all the dispensations of marriage, and those relating to the penitentiary, which had been granted by Benedict or Gregory.

Session 22. A decree was published on the part of the pope and council, confirming all collations, provisions, translations, &c., &c., &c., made canonically by the two rival popes.

Session 23. A decree was read, ordering metropolitans to convoke provincial councils, and the generals of orders to hold chapters, having presidents of the pope's appointment. Finally, Alexander ratified all that the cardinals had done since the 3rd of May 1408, and especially what had passed

<sup>1</sup> According to some accounts, the cardinals entered into conclave in the eighteenth session, and the new pope presided in the nineteenth session, held July 1st.

at Pisa.<sup>1</sup> With regard to Church reform, as many of the prelates had left the council, the pope declared that the subject should be deferred until the following council, which he appointed to be held in 1412; then he dismissed the assembly, giving plenary indulgence to all who had assisted at it, and to all who had adhered to it.—Tom. xi. Conc. p. 2114. *Hist. du Conc. de Pisa*, by Lenfant.

PISA and MILAN (1511). Held in 1511, at the instigation of the Emperor Maximilian and Louis XII. of France, who, having just cause of complaint against Pope Julius II., persuaded the Cardinals of St Croix, Narbonne, and Cosenza to convoke a council to Pisa.

The object of the council was set forth to be the reform of the Church in its head and in its members, and to punish various notorious crimes which for a long time had scandalised the whole Church. It was further stated that there was urgent need of such councils, that Julius had not only neglected to convoke one, but had done all in his power to hinder it; and, finally, the pope was in respectful terms cited to appear at the council.

Besides this, in answer to the complaint made against them by Julius, they published an apology for their conduct, in which they justified the convocation of the Council of Pisa. First, by a decree passed in the thirty-ninth session of the council. Secondly, by the pope's own vow, according to which he had promised to hold a council. Thirdly, by the oath of the cardinals, and by the necessity of avoiding so great scandal. They further showed that the canons, which vest the power of convoking such councils in the pope, are to be understood as speaking of the ordinary state of things, but that cause may arise in which councils may be called and assembled by others than the sovereign Pontiff.

The pope, in order to parry the blow, convoked a rival council to Rome, and cited the three above-mentioned cardinals to appear there within a certain time, under pain of being deprived.

The Council of Pisa, however, proceeded, and was opened November 1st, 1511. Four cardinals attended, and the proctors of three who were absent, also fourteen French

<sup>1</sup> According to Raynaldus, this was done in the twentieth session, held July 1st.



bishops and two archbishops, together with a few abbots and doctors ; deputies from the universities of France, and the ambassadors of Louis XII.

Cardinal St Croix presided. The convocation of the Council of Pisa, having for its object the reformation of the Church, was pronounced to be just and lawful, and all that had been or might be done to its prejudice declared null and void.

All that related to the order of the assembly was settled ; the canon of Toledo read, and officers appointed. A decree was made to the effect, that the present council could not be dissolved until the reformation of the Church should have been effected. The decrees of the Council of Constance, relating to the authority of œcumenical councils, were renewed.

At this time, the pope having entered into a league with Ferdinand and the Venetians, began to attack the state of Florence, and the fathers judged it expedient to transfer the council to Milan : which accordingly was done ; and on the 4th of January 1512, the fourth session was held at Milan.

In the fourth session the assembly was more numerous, the Cardinals of St Severin and St Angelo joined themselves to the others. The proctor general of the order of premonstrants made a long discourse upon the disorders which ravaged the Church ; then certain decrees were read, by which thirty days were given to the pope, within which time to determine himself to reform abuses in the Church, or else to assemble an œcumenical council, or to unite with that already assembled.

The decree of the Council of Constance was renewed against those who troubled and maltreated persons coming to the council.

A deputy from the university of Paris delivered a discourse, after which the Pope Julius was again cited in the usual form ; and upon his non-appearance, a demand was made that he should be declared contumacious. Several decrees were also published, amongst other subjects, upon the exemplary life which ecclesiastics ought to lead ; also upon the order to be observed in councils, with regard to sessions and congregations. The convocation of a council to Rome, made by Julius, was declared null and void.

The promoters of the council required that Julius should be declared, through his contumacy, to have incurred, *ipso facto*, suspension from all administration of the pontifical office. Consequently he was called upon three times from the foot of the altar, and at the church door: the settlement of the question was then deferred till the next session.

After mass, sung by the Bishop of Maguelonne (now Montpellier), a decree was made suspending Julius, and the council, after reciting all that had been done in order to obtain his protection, exhorted all cardinals, bishops, princes, and people, no longer to recognise Julius as pope, he having been declared contumacious, the author of schism, incorrigible and hardened, and having as such incurred the penalties denounced in the decrees of Constance and Basil.

This was the last session of the council, for the French being obliged to abandon the Milanese, the bishops were compelled to quit Milan; they made an attempt to continue the council at Lyons, but without effect.—Tom. xiii. Conc. p. 1486. Du Pin, *Comp. Hist.*, vol. iv. p. 4.

PLACENZA (1095). [*Concilium Placentinum.*] Held March 1st, 1095, and concluded March 5th, by Pope Urban II. Two hundred bishops attended, with nearly four thousand other ecclesiastics, and thirty thousand laymen. The first and third sessions of this assembly were necessarily held in the open air.<sup>1</sup> The Empress Praxedis, in person, made complaint against her husband the Emperor Henry, who divorced her and treated her infamously. Ambassadors from the Emperor of Constantinople were present who demanded help against the infidels, with the approbation of the pope. Fifteen canons were published, by which the heresy of Berenger was again condemned, and the truth of the real presence of our Lord Jesus Christ in the Holy Eucharist clearly set forth. The sect of the New Nicolaitans (who favoured incontinence in the clergy) were also condemned. The orders conferred by Guibert, the anti-pope, and others who had been excommunicated, were

<sup>1</sup> Berthold, who was present, says, "This synod was held about the middle of Lent, at Placenza, and so innumerable were the multitude of persons who flocked to it, that no church could be found in those parts capable of containing them, therefore the pope was compelled to hold it in the open air, without the city."

declared null. The Ember fasts were also fixed. After this, Urban proceeded to France, and in the Autumn of the same year held the celebrated council of Clermont.—Tom. x. Conc. p. 500.

PLACENZA (1132). Held after Easter, 1132, by Innocentius II., assisted by several bishops of Lombardy. It was forbidden to receive to penitence those who refused to renounce fornication, hatred and every mortal sin. In this council the anti-pope, Anacletus, was excommunicated.—Tom. x. Conc. p. 988.

POISSI (1561). An assembly of French bishops was held at Poissi in 1561, in consequence of the celebrated conference of the same name. Several regulations relating to discipline were made.

Concerning the election of bishops, it is ordered that the name of the person nominated by the king to a bishopric shall be posted at the cathedral doors, and in other public places, that all persons may have the opportunity of objecting to him if they know anything against him.

Archbishops and bishops are forbidden to absent themselves from their dioceses for more than three months; are exhorted to apply themselves to preaching and visitations, and to hold annual synods.

Archbishops are directed to summon provincial councils every three years, according to the decrees of the Council of Basle. Excommunications, save for weighty reasons, are forbidden. Curates not to be admitted to their benefices until they have been examined by the bishop: they are ordered to proceed to priest's orders within a year from their admission; to reside constantly; to explain the Gospel to their people, and to teach them to pray. Private masses are forbidden to be said whilst solemn mass is being celebrated.

Priests are enjoined to prepare themselves carefully before approaching the holy altar; to pronounce the words distinctly; to do all with decency and gravity; not to suffer any airs, save those of hymns and canticles, to be played upon the organ; to correct the church books; to try to abolish all superstitious practices; to instruct the people that images are exposed to view in the churches for no other reason than to remind persons of Jesus Christ and the saints. It is further directed that all images which are

in any way indecent, or which merely illustrate fabulous and ridiculous tales, shall be entirely removed.

These regulations are closed by a profession of faith, in which the errors of Luther and Calvin, and other sectarians are specially rejected.

POITIERS (593). [*Concilium Pictaviense.*] Held in 593, in the matter of a nun named Chrodielde, of royal blood, who had rebelled against Leubovera, Abbess of St Croix in Poitiers. She was here called to account for leaving her nunnery, and for the violence which she had committed against Gondegesilus and other bishops; also for the acts of rebellion which she, in concert with Basina, another nun, had committed against their abbess. Being exhorted to ask forgiveness of the abbess, she boldly refused and threatened to kill her. The bishops, after consulting the canons, declared them to be excommunicated. They then re-established the Abbess, Leubovera, in the government of the monastery.<sup>1</sup>—Gregory of Tours. See METZ, 590.

<sup>1</sup> The particulars of this extraordinary outbreak were as follows:—Chrodielde, daughter of King Charibert, and Basina, daughter of Chilperic, had taken the veil in the nunnery of Poitiers, under St Rade-gund, the foundress. Upon her death, Leubovera was made abbess, with whom the princesses could not agree. They endeavoured at first, by accusing her of various crimes, to get her removed, and one of themselves put into her place; but when this did not succeed, they resolved to leave the house; and having made a tumult and sedition, they broke open the gates, and marched forth at the head of forty other nuns, whom they had seduced. From Poitiers they walked to Tours, in the month of February, the roads having been half-washed away by the heavy rains, and almost without any food to eat, for no one would supply them on the road. From Tours Chrodielde proceeded to King Gontheram; but meeting with no success in her complaints against the abbess, she returned to her companions at Tours, many of the fugitive nuns, in the meantime, having found husbands. The two unruly princesses now took up their abode in the Basilica of St Hilary, whence they sent an armed band to seize upon the nunnery at Poitiers, and to bring away the abbess (who at the time was unhappily laid up) in bonds. This was done, and the abbess brought to the Basilica, whence, however, she escaped. But now Gondegesilus, Bishop of Bordeaux, taking with him other ecclesiastics, proceeded to the Basilica of St Hilary, to hold a parley with the warlike ladies, and to persuade them to return to their house; but with bad success, for an attack being made upon them in the church by the armed followers of the fugitive nuns, the bishops were overthrown upon the pavement, and the others of their party so ill-used, that, as Gregory of Tours writes, the deacons and other clerks, sprinkled with blood, and with their heads broken, rushed from the church, and fled each one back to his own home, without so much as

**POITIERS (1004).** Held January 13th, 1004, convoked by William V., Count of Poitiers and Duke of Aquitaine. Five bishops were present, who published three canons.

1. Pronounces those persons to be under anathema who pillage the churches, rob the poor, or strike the clergy: and further declares, that if they rebel against this sentence, the bishops and barons shall assemble and march against them, ravaging all around them until they submit.

The other two canons forbid bishops to take any fees for penance and confirmation; and priests and deacons to retain women in their houses.—Tom. ix. Conc. p. 780.

**POITIERS (1073).** Held in 1073, before Cardinal Gerard, the Roman legate, against Berenger. The question of the Holy Eucharist was discussed, and the minds of men were so exasperated against Berenger, that he narrowly escaped with his life.—Tom. x. Conc. p. 346.

**POITIERS (1078).** Held in 1078 by the legate Hugo, Bishop of Die; who, by the account which he gave of this council to pope Gregory VII., seems to have encountered much opposition to his plans. He complains that the King of France had forbidden the Count of Poitiers to allow the council to be holden within his states; that the Archbishop of Tours and the Bishop of Rennes had rendered themselves almost complete masters of the council, and that the assembly had been disturbed by the armed followers of these prelates. Some attribute to this council, and others to the following, ten canons, of which these are the most worthy of note.

1. Forbids to receive investitures at the hands of kings and other laymen.

2. Forbids simony and pluralities.

saying a word to one another. After this, Chrodielde paraded about the neighbourhood of the nunnery with her band, seizing upon every nun whom she could find, and compelling her to join her company, at the same time vowing to throw the abbess over the wall if ever she got inside the convent. Things having gone this length, the two kings, Childebert and Gontheram, ordered that a general convention of the bishops of both kingdoms should be held, to rectify all these abuses. The assembly was accordingly held at Poitiers. The abbess was declared innocent of the charges brought against her, except in some trifling matters; and Chrodielde and her followers were excommunicated, until such time as they should have done penance worthy of their offence. Basina seems to have previously repented. (*See* C. of METZ, 590.) Much more upon the subject may be seen in Baronius, A.D. 593, lxiii., &c.

4. Forbids bishops to receive any present for conferring holy orders, for consecrating churches, or for giving any benediction.

6. Forbids monks and canons to purchase churches without the bishop's consent.

8. Forbids the ordination of the children of priests, and of bastards, except they be canons or regular monks.

10. Enjoins that clerks who carry arms, or who deal in usury, shall be excommunicated.—Tom. x. Conc. p. 366.

POITIERS (1100). Held Nov. 18, 1100, by John and Benedict, the two legates of the holy see, who presided in the place of Pascal II. About eighty bishops and abbots were present. Norigaudus, Bishop of Autun, having been found guilty of simony, was condemned to give up his stole and pastoral ring. Upon his refusal to do so, he was further deposed from his bishopric and from the priesthood, and sentence of excommunication was denounced against all who continued to obey him as their bishop. He, nevertheless, persisted in his refusal to submit to the sentence, and retained his stole and ring. In this council, moreover, Philip, King of France, who had taken back to him Bertrade, his wife, was excommunicated by the legates, in spite of the opposition of many of the bishops and of William, Duke of Aquitaine. Lastly, sixteen canons were published.

1. Declares that it is lawful for bishops only to give the tonsure (*coronas benedicere*) to the clergy, and for abbots to do so to monks.

2. Forbids them to require any fee for performing the operation, or even the scissors and napkin employed.

4. Reserves to the bishop the benediction of the sacerdotal vestments, and of all the vessels, &c., of the altar.

5. Forbids the use of the maniple to all monks who are not in the order of sub-deacons. This canon shows that before this time the use of the maniple was not confined to the sub-deacons, as some suppose. (See also Archbishop Lanfranc, Ep. 13.)

7. Forbids, under excommunication, to buy or sell prebends, and to require any allowance (*pastus*) for having given one.

10. Gives permission to regular canons to baptise, preach,



administer the sacrament of penance, and bury the dead during the bishop's pleasure.

12. Forbids to allow to preach those who carry about the relics of saints for the sake of gain.

16. Confirms all that the pope had enacted in the Council of Clermont.—Tom. x. Conc. p. 720.

POLOTSK (1839). Held on the 12th of February 1839. by all the Greek Uniate bishops in Russia, assisted by several of the most distinguished of their clergy. In this council a synodal act was drawn up, and signed by Joseph, Bishop of Lithuania; Vasili, Bishop of Orsha; Anthony, Bishop of Brest; and twenty-one other dignitaries; in which they declare their firm and unalterable decision "to acknowledge anew the unity of their Church with the orthodox Catholic Eastern Church; and, consequently, thenceforth, together with the flocks committed to their care, to continue in the same sentiment with the holy Eastern orthodox patriarchs, and in obedience to the holy governing synod of all the Russias." To this act was appended the declaration of thirteen hundred and five parish priests and monastic brethren, which number was afterwards increased to sixteen hundred and seven. Besides their Act, a petition was drawn up to the Emperor Nicholas, praying him to sanction the union of the Uniate with the orthodox Church; which, together with the synodal Act above, was submitted to the holy governing synod for examination and approval. The synod shortly after issued its decree upon the subject, by which it was ordained:

1. To receive the bishops, clergy, and flocks of the hitherto called Greek Uniate Church into full and complete communion with the holy orthodox, Catholic Eastern Church, and so to be integrally and inseparably incorporated with the Church of all the Russias.

2. To confer the general blessing of the most holy synod on the bishops and clergy in particular, with prayer of faith and love to the Supreme Bishop of our confession, Jesus Christ, that He would confirm them from above in the confession they have made, and that He would rightly direct the work of their ministry, to the perfecting of the saints.

3. That in the governing those flocks which are entrusted to them, they shall take as their fundamental guide the

word of God, the canons of the Church, and the laws of the empire, and shall confirm the flocks entrusted to them in the same sentiments with those of the orthodox faith; and that they exhibit an apostolical indulgence to any differences in local customs which do not affect the doctrines or the sacraments, and bring back their people to the ancient uniformity by free persuasion, without violence, with gentleness and long-suffering.

This decree was signed by Seraphim, Metropolitan of Novgorod and St Petersburg, by Philaret of Kieff, Philaret of Moscow, and three prelates, besides two other ecclesiastics. It was confirmed March 25, 1839, by the Emperor's own hand, with these words: "I thank God, and accept it."—*Mouravieffe*, by Blackmore, Append. iv. p. 430.

PONT-AUDEMER (1279). [*Concilium Pons-audemarense*.] Held in 1279, by William de Flavécour, Archbishop of Rouen, who presided; twenty-four canons were published.

5. Recommends the observance of the Canon of Lateran ("omnis utriusque sexus") upon confession and communion.

9. Forbids Christians to dwell with Jews.

10. Forbids the keeping of vigils and assemblies, and all dancing, in churches and churchyards.

16. Forbids rural deans to deliver any sentence or excommunication or suspension, unless in writing.

23. Forbids all those of the clergy who have taken the cross to abuse the privileges granted to them.—Tom. xi. Conc. p. 1144.

PONTYON (876). [*Concilium Pontigonense*.] Held in June and July, 876, by the Cisalpine bishops, the Emperor Charles the Bald, and the Roman legates being present. The pretensions of Ansegisus, Metropolitan of Sens, whom Pope John VIII., at the request of the emperor, had nominated Primate of France and Germany (in violation of the canons and of the rights of the metropolitans) were brought before the council, and so resolutely opposed by the bishops, that the affair, for the time, came to nothing. The acts of the synod of Pavia, in the beginning of the year, were confirmed. Fifty-two bishops and archbishops subscribed the acts, together with five abbots.—Tom. ix. Conc. p. 280.

PRAGUE<sup>1</sup> (1346). [*Concilium Pragense.*] Held about the year 1346, by Ernest, first Archbishop of Prague; several regulations were drawn up.

1. Relates to the faith.

3. Relates to abuses arising from the use of rescripts from Rome.

8. Forbids to allow a strange priest to assist at communion without letters from his own bishop.

11. Opposes the pretension of the delegates of Rome, upon the subject of interdicts.

21 and 22. Relate to the private life and morals of the clergy.

23. Deprives those who do not reside upon their benefices.—Mansi, Tom. iii. coll. 543, &c.

PRAGUE (1408). By Subinco, Archbishop of Prague, to condemn the heresy of Wiclif, and forbid Jerome of Prague to preach.

PRESBURG (1309). [*Concilium Posoniense.*] Held November 10, 1309, by Cardinal Gentili de Montefiore, legate of the pope in Hungary. Nine canons of discipline were published, of which the eighth forbids Christian women to marry with infidels, heretics, or schismatics.—Tom. ix. Conc. p. 2453.

## Q.

QUEDLINBURG (1085). In 1085. Here the opinions of Wecilinus, a German, a clerk of Halberstadt, who defended the cause of the emperor, Henry III., against Gregory VII., and who maintained that persons deprived of their property by a juridical sentence were not subject to any ecclesiastical censure, not even excommunication, were condemned. The emperor, in 1086, made him Archbishop of Mayence.

QUERCUM AD (or the OAK) (403). [*Pseudo-Council.*] A council was held at a place in the neighbourhood of Chalcedon, in 403, and is known as the "*Concilium ad Quercum.*" Paul, Bishop of Heraclea, presided. Theophilus of Alexandria, the open enemy of St John Chrysostom, here succeeded in effecting his deposition, which was

<sup>1</sup> Nicolas (*Chronology*, p. 250) places this council in 1355, and says 68 canons.

decreed by the thirty-six bishops present, amongst whom were Acacius of Berea, Severianus of Gabala, in Syria, Antiochus of Ptolemais, and Cyprian of Chalcedon. St Chrysostom was cited, but refused to appear, unless Theophilus, Acacius, Antiochus, and others of his declared foes withdrew.

The Emperor Arcadius, yielding to the wish of his wife Eudoxia, who had determined the ruin of Chrysostom, confirmed the judgment of the council, and banished him to Bithynia. However, an earthquake, which occurred on the very day of his departure, terrified the empress to such a degree, that he was instantly brought back, and re-entered Constantinople in triumph.—Tom. ii. Conc. p. 1323.

QUIERCY (838). [*Concilium Carisiacense.*] Florus brought forward the views of Omalarius. (See THERNVILLE 835, and HEFELC.)

QUIERCY (849). Held in 849, by Hincmar, and several [13] other bishops, who condemned Gothescalus, a predestinarian, and sentenced him to be degraded, flogged, and imprisoned at Hautvilliers, where he wrote a profession of faith similar to that which he had presented at the Council of Mayence in 848.—Tom. viii. Conc. p. 55.

QUIERCY (853). Held by Hincmar of Rheims, with several bishops and abbots, where four heads of doctrine were propounded—(1) That God hath predestined to *life* only; (2) That Freewill is restored to man by Jesus Christ, and that with the aid of Grace we have full power to do good; (3) That God would have all men to be saved; (4) That Jesus Christ suffered for all. The church of Lyons refused to receive these four articles, which were rejected by the Council of Valence, 855. (See C. VALENCE.)

QUIERCY (858). Held in 858. In this council the Bishops of the provinces of Rheims and Rouen wrote a long letter full of reproaches to Louis, King of Germany, blaming him for invading France upon the invitation of the disaffected nobles of Charles; and declaring that it had come to their ears, that in the course of his march through the various dioceses, cruelties and abominations had been committed, surpassing those of the heathen themselves.—Tom. viii. Conc. p. 654.

## R.

RATISBON (792). [*Concilium Ratisponense.*] Held in 792. In this council the errors of Felix, Bishop of Urgel, who maintained, with Elipandus of Toledo, that our Lord is only the *adoptive* Son of God, were condemned, and he himself sent to Rome to Pope Adrian, before whom he confessed and abjured his heresy in the church of St Peter.—Tom. vii. Conc. p. 1010. (*See* C. NARBONNE, 791.)

RATISBON (796). Held in 796. Grievous complaints having been made both by the priests and laity of the conduct of the Chorepiscopi, who assumed episcopal functions, it was decided in this council that the latter had no power to perform episcopal functions, being only priests, and that, consequently, all such functions previously performed by them were null and void; it was also forbidden to make any new Chorepiscopi. This rank, however, amongst the clergy did not entirely cease until the middle of the tenth century. (*See* C. PARIS, 829, can. 27; MEAUX, 845, can. 70; METZ, 888, can. 8.—Tom. vii. Conc. p. 1152.)

RATISBON (932). Held in 932, January 14th. Odulpertus, Archbishop of Salzburg (*Juvavia*); Vodalfredus, *Rubilocensis Episcopus*; Wolfram, *Frigisiensis Episcopus*; Hizingrimus of Ratisbon; Gerard of Petow (*Pataviensis*); Suarzlów, a Chorepiscopus; Egilof, an abbot, and a large body of priests, were present. After the Litany had been sung in procession, “in the accustomed manner,” the people all carrying crosses, the synod was held in the church of St Peter, the bishops sitting near the altar. First the bishops mutually entreated one another in charity to mention anything that any one of them might have seen in the conduct of another deserving of blame; then they exhorted the sacred congregation, and gave them advice, instructing them in sound religion and morality. The prelates further entered into the agreement so common about this time, that whenever any one of them should die, the surviving prelates should at once say twelve masses for his soul, and the priests and other clerks and monks four psalters. They also agreed to make an offering for the good of the soul of the deceased.—Mart., *Vet. Scrip. Coll.* Tom. v. col. 53.

RAVENNA (877). [*Concilium Ravennate.*] Held July 22, 877, by Pope John VIII., at the head of forty-nine bishops;<sup>1</sup> the object of the council was to remedy the disorders of the Church. Nineteen chapters remain to us, relating to the discipline and privileges of the Church; also a letter, confirming the possession of the Monastery of Flavigny to the Bishop of Autun.

Chap. 1. Enjoins the metropolitan to send to Rome for the pallium within three months after his consecration, and forbids him to exercise any of the functions of his office until that be done.

2. Enjoins that all bishops elect shall be consecrated by their metropolitans within three months after election, under pain of excommunication.

3. Forbids metropolitans to make use of the pallium, except on great festivals and during mass.

5, 6, 7, and 8. Excommunicate and anathematise those who rob the church, injure ecclesiastics, and commit various other crimes.

9. Declares those persons to be themselves excommunicated who voluntarily communicate with the excommunicated.

12. Excommunicates those who absent themselves from their parish church on three Sundays successively.

19. Forbids judges and royal commissioners to hold courts and to lodge in churches.—Tom. ix. Conc. p. 299.

RAVENNA (898). Held in 898, by John IX., in the matter of Formosus and Stephen.<sup>2</sup> The Emperor Lambert being present and seventy-four bishops. Ten regulations were approved.

1. Enacts the observation of the canons of the fathers, and all that is contained in the capitulars of Charlemagne, Louis le Debonnaire, Lothaire, and Louis II.

3. Confirms the privileges granted to the Church of Rome by the Emperors.

4. Approves all that had been done in the Council of Rome, A.D. 898, in the matter of Formosus.

5, 6, 7, 8, 9, and 10. Relate to the political circumstances of the Roman see.—Tom. ix. Conc. p. 507.

<sup>1</sup> Holstenius and Labbe say the number of bishops was 130.

<sup>2</sup> See the Councils of ROME, A.D. 896 and 898.



**RAVENNA (967).** Held in April, 967. In this council the Emperor, Otho I., yielded to the Pope, John XIII., the city and territory of Ravenna. Heroldus, Archbishop of Salzburg, was deposed and excommunicated; the act of deposition being subscribed on the 25th of April, by the emperor and fifty-seven bishops, including the pope. Lastly, Magdeburg was erected into an archbishopric; this, however, was not completed until the following year.—Tom. ix. Conc. p. 674.

**RAVENNA (997).** Held May 1st, 997, by Gerbert, Archbishop of Ravenna, and eight suffragans. Three canons remain, of which

1. Condemns an infamous custom which existed in the cathedral of Ravenna, of selling the Holy Eucharist and chrism.—Tom. ix. Conc. p. 766.

**RAVENNA (1014).** Held April 30th, 1014, by the new archbishop, Arnold, to remedy the abuses caused by the long vacancy of eleven years, and the intrusion of Adelbert, who had unlawfully conferred holy orders and dedicated certain churches. It was determined that those upon whom orders had been thus conferred should remain suspended until the matter could be minutely considered; and that the consecrations of churches and oratories made by Adelbert were null and void.—Tom. ix. Conc. p. 833.

**RAVENNA (1128).** Held by Peter, Cardinal of St Anastasia, in 1128. Here the Patriarchs of Aquileia and Venice, or Grade, were deposed, having been convicted of favouring schismatics.—Pagi. Tom. x. Conc. p. 936.

**RAVENNA (1286).** Held on July 8th, 1286, by Bonifacius the archbishop, who presided, assisted by eight bishops, his suffragans. Nine canons were published.

2. Exhorts the clergy to almsgiving, and grants indulgences to those who feed and clothe the poor.

3. Relates to the dress of the clergy; and forbids them to carry arms without the bishop's permission.

5. Orders that the usual daily distributions shall be made only to those canons who attend the holy office.—Tom. xi. Conc. p. 1238.

**RAVENNA (1310).** Held in 1310, by Rainaldus the archbishop, in the matter of the Templars. Present: eight bishops of the province, three inquisitors, two preaching friars, and one minorite: seven Templars were brought before them,

who constantly affirmed their innocence. On the following day it was determined that they who had confessed from a fear of torture only, should be considered innocent: nevertheless, there were five who went through the canonical ordeal.—Tom. xi. Conc. p. 1533.

RAVENNA (1311). Held in 1311, by Rainaldus the archbishop: five bishops and six proctors attending. Thirty-two canons were published.

2. Orders mass to be said daily for a month by the other bishops in behalf of a bishop deceased.

3. Orders that yearly, on the 20th of July, a solemn service shall be said for the deceased bishops; and that on that day twelve poor persons shall be fed.

4. Enjoins the same thing on behalf of patrons and benefactors of churches.

6. Orders that the sacraments be administered fasting.

10. Enjoins curates to warn the people every Sunday, after the gospel and offertory, of the festivals and fast days in the coming week.

11. Orders that the form of baptism shall be publicly said in church three times a year.

15. Orders that the canon "*omnis utriusque sexus*" shall be published at Advent and Lent. That medical men shall not visit a patient a second time if he have not called in the priest.

16. Forbids to give a benefice to any one who cannot read or chant.

18. Orders annual synods.

23. Orders that Jews shall wear a distinguishing badge.

26. Renews the canonical penalties for striking, maltreating, and driving the clergy from their churches.—Tom. xi. Conc. p. 1569.

RAVENNA (1314). Held in 1314, by the same archbishop, assisted by six bishops and four deputies: twenty canons were published.

2. Forbids to ordain to the priesthood persons under twenty-five years of age: also to ordain a deacon under twenty, and a sub-deacon under sixteen years.

6. Orders that the church bells shall be rung when a bishop passes, that the people may come out to receive his blessing upon their knees: also regulates the form to be observed by the chapter of a cathedral upon the bishop's visit.

8. Declares, under pain of excommunication, that no

monks, or other persons, can claim exemption from episcopal visitation upon plea of prescriptive right, or any other plea.

10. Enacts that the clergy shall be soberly dressed, that they shall not carry arms, nor dress in coloured clothes; that they shall wear a close cassock, observe the tonsure, and keep their hair cut short, &c.

11. Forbids men to enter the monastic houses of females.

14. Orders curates to teach their people the form of baptism at least once a year.

16. Orders fasting and almsgiving on the three days before the meeting of provincial councils.

29. Revokes the permission given to monks to preach indulgences.—Tom. xi. Conc. p. 1603.

RAVENNA (1317). Held in 1317. (*See C. BOLOGNA, 1317.*)

READING (1279). [*Concilium Redingense.*] Held in July 1279, by Friar John Peckham, Archbishop of Canterbury, assisted by his suffragans. The constitutions of Othobon, made in the Council of London A.D. 1268, having been read, the twelve following constitutions were published:—

1. Renews the twenty-ninth constitution of Othobon against pluralities; and directs bishops to cause a register to be kept of all incumbents in their dioceses, with all particulars relating to them and their livings.

2. Relates to commendaries, and declares such as are held otherwise than the constitution of Gregory, made in the Council of Lyons, 1273, permits, to be vacant.

3. Orders all priests, on the Sunday after every rural chapter, to explain to the people the sentences of excommunication decreed by the Council of Oxford in 1222; and to publish four times in each year the constitutions of Othobon concerning baptism at Easter and Pentecost, and that concerning concubinaries at the four principal rural chapters, the laity being first dismissed.

4. Orders that children born within eight days of Pentecost and Easter shall be reserved to be baptised at these times; but that children born at other times shall be baptised at once, for fear of sudden death.

5. Orders the eighth constitution of Othobon (1268) against concubinary priests to be read openly in the four

principal rural chapters, and declares that such reading shall be taken as a monition. If the dean or his deputy neglect this, he is directed to fast every Friday on bread and water until the next chapter.

6. Relates to the chrism : orders that what remains of the old chrism shall be burnt when the new is consecrated : directs that priests shall be bound to fetch the chrism for their churches every year from their bishops before Easter ; forbids to use any other than the new chrism, under the heaviest penalties.

7. Orders that the consecrated host be kept in a fair pyx, within a tabernacle : that a fresh host be consecrated every Lord's day : that it be carried to the sick by a priest in surplice and stole, a lanthorn being carried before, and a bell sounded, that the people may "make humble adoration wheresoever the King of Glory is carried under the cover of bread."

8. Declares the custom of praying for the dead to be "holy and wholesome ;" and ordains that upon the death of any bishop of the province of Canterbury, his surviving brethren shall perform a solemn office for the dead, both singly in their chapels, and together, when called to assemble in council or otherwise, after the death of the said bishop : orders further, every priest to say one mass for the soul of his deceased diocesan, and entreats all exempt religious priests and seculars to do likewise.

9. Relates to the preaching of indulgences, and orders caution in so doing, "lest the keys of the Church be despised."

10. Forbids to set free, or admit to purgation, on slight grounds, clerks who, having been put into prison for their crimes, are delivered to the Church as convicts.

11. Enjoins that care be taken to preserve the chastity of friars and nuns : forbids them to sojourn long in the houses of their parents and friends.

12. Forbids parishioners to dispose of the grass, trees, or roots growing in consecrated ground ; leaves such produce at the disposal of the rectors : forbids the latter, without sufficient cause, to spoil or grub up such trees as are an ornament to the churchyards and places thereabouts.

Then follows (in some copies) an injunction that the clergy of each diocese should send at least *two* deputies to

the next congregation, to treat with the bishops for the common interests of the Church of England. This injunction, however, is by some persons said to be not genuine.

In this same council a deed protecting the liberties of the scholars at Oxford was drawn up, in which the archbishop declared that, "moved by their devout prayers, he received under his protection their persons and property, and confirmed to them and their successors the liberties and immunities granted to them by bishops, kings, and others of the faithful:" it is also provided that sentences of suspension and excommunication passed by the chancellor or his deputies, &c., upon men on account of offences committed by them in the University, shall be put into execution throughout the province of Canterbury: further, it is ordered that the benefices of clerks found in arms by day or night, to the disturbance of the peace of the University, shall be sequestered for three years; and if the clerks so offending be unbeneficed, they shall be incapable of holding any benefice for five years, unless they shall make competent satisfaction in the interim.

Thirteen prelates attended this council, viz., the Archbishop and the Bishops of Lincoln, Salisbury, Winchester, Exeter, Chichester, Worcester, Bath, Llandaff, Hereford, Norwich, Bangor, Rochester. — Johnson, *Ecc. Canons*. Tom. xi. Conc. p. 1062. Wilkins' *Conc.*, vol. ii. p. 33.

RENNES (1273). [*Concilium Redonense.*] Held on the Monday after Ascension-day, 1273. Seven chapters were published.

1. Enacts that any one laying violent hands upon a bishop, abbot, or abbess, or setting fire to their houses, shall, if a clerk, be delivered over to anathema, and forbidden to hold any sort of ecclesiastical preferment; if a layman, shall be excluded with his children to the third generation from receiving holy orders.

6. Allows bishops to absolve persons in their own diocese excommunicated by the present council.—Tom. ix. Conc. p. 933.

RHEIMS (624). [*Concilium Remense.*] Held in 624 or 625, by the Archbishop Sonnatius, at the head of forty, or more, Gallican bishops. Twenty-five canons were published.

2. Directs that clerks who cabal against their bishops shall be deposed.

3. Confirms the canons of Paris (made in 614).

7. Defends the inviolability of the asylum afforded by churches.

13. Forbids bishops to sell slaves or other property belonging to the Church.

20. Forbids a bishop to dispose of the vessels of the Church, unless it be in order to redeem captives.

25. Directs that no one be consecrated bishop of any see unless he belong to that country, have been elected by all the people and bishops of the province, and have been approved by the whole council.—Tom. viii. Conc. p. 1688.

**RHEIMS (819).** Held in May 819, by Vulfairius, or Wilfarius, the archbishop, who presided. The council was preceded, according to custom, by a fast of three days. Forty-four canons were drawn up.—Tom. viii. Conc. p. 1253.

**RHEIMS (or ST BASLE) (991).** Held June 17, 991, by order of Hugo Capet, against Arnulphus, Archbishop of Rheims, and son of Lothaire, who was suspected of carrying on a secret intelligence with his uncle, Charles of Lorraine. Sequinus, Archbishop of Sens, presided, and Arnulphus, Bishop of Orleans, set forth the object of the council, viz., to decide whether Arnulphus of Rheims were guilty of high treason; proofs were then brought forward to establish his guilt. Arnulphus of Rheims was, on his side, defended by three distinguished men, John of Auxerre, Ranulphus, Abbot of Sens, and Ebbo of Fleuri, who produced extracts from the false letters of the African bishops to Pope Damasus, and from some false decretals, to show that the judgments of bishops ought to be reserved for the pope. The great reverence paid to the code of the African Church was shown in this Synod, in which these canons were appealed to as having the force of law.

Arnulphus of Orleans then spoke, saying, amongst other things, that the Church of Rome was ever to be held in honour on account of St Peter, and that the decrees of the pope should always be received when they are not contrary to the canons; "if," said he, "any one pretends with Gelasius, that the Church of Rome is judge of all, whilst

she is judged of none, let him place at Rome a pope whose judgment cannot err." He then proceeded to show that even Rome herself had approved that bishops, when accused, should be judged on the spot, without reference to the holy see ; that the primitive rule and custom had been broken in upon by false decretals ; that he advocated deference to the pope by consulting him ; " but," said he, " if his judgment be not just, let us obey the apostle, and not listen even to an angel speaking contrary to the gospel."

Finally it was decided that the council possessed the power of judging in the matter ; whereupon Arnulphus was introduced, and his accusation read over to him ; in reply, he made a weak defence, and after a short time confessed his guilt, and desired to renounce the episcopate.

In the second session, the two kings, Hugo and Robert, were present ; Arnulphus of Rheims knelt before them, and delivered up his ring and pastoral staff ; he then read the act renouncing his episcopal office, and declaring that for his sins he was unworthy of the episcopate. After this, Gerbert was elected in his room (subsequently Pope Silvester II.)—Tom. ix. Conc. p. 738.

RHEIMS (1049). Held October 3rd, 1049, by Pope Leo IX., who presided over twenty bishops, nearly fifty abbots, and many other ecclesiastics.<sup>1</sup> In the first session, the abuses which had led to the convocation of the council were detailed, viz., simony, usurpations, and persecution of churches by the laity, incestuous marriages, the apostacy of monks and clerks, the pillage of the poor, and other crimes. All the bishops, except four, and the Archbishop of Rheims, cleared themselves of the charge of simony ; the abbots did the same, with a few exceptions.

In the second session several confessed the sin of simony, and they, with others, were condemned. Certain bishops, who having been cited to the council, neither attended nor

<sup>1</sup> Dudocus, Bishop of Bath (?) ; Wulfricus, Abbot of St Augustine, and the Abbot Olfwinus, were sent by Edward the Confessor to this council, to report to him the proceedings. In this council the appellation of *Apostolical*, which in primitive times was applied to all bishops, and especially to those of churches founded by the Apostles, was reserved to the Bishop of Rome. In the synodical letter of the Synod of Bresse (Synodi Brixinorensis) to Gregory VII., this usurpation is complained of.



sent their excuses, were excommunicated ; afterwards twelve canons were published.

1. Enacts that no one shall be raised to any bishopric but by the vote of the clergy and people.

2. Forbids simony.

5. Forbids any fee for burial, baptism, and the Holy Eucharist.

7. Forbids usury.

8. Forbids the clergy and monks to quit their state

10. Forbids to harass the poor.

12. Forbids to leave a lawful wife in order to marry another.—*See* Baron, A.D. 1049, xvii. Tom. x. Conc. p. 1028.

**RHEIMS (1094).** Held in 1094, composed of three archbishops and eight bishops. King Philip hoped in this council to have had his marriage with Bertrade approved, his wife Bertha being dead. Ivo, Bishop of Chartres, who strenuously opposed the marriage, absolutely refused to attend, and appealed to the pope, declaring that the king might do what he pleased to him, but that he would suffer anything for the law of God.—Tom. x. Conc. p. 497.

**RHEIMS (1115).** Held in 1115, by Conon, the Roman legate. St Godfroij, Bishop of Amiens, was brought before the council from his retreat amongst the Carthusians, so worn out by fastings and mortifications, that he could scarcely stand ; he was rebuked by the legate for deserting his see, and sent back there.—(*See* C. of SOISSONS, 1115.) Tom. x. Conc. p. 801.

**RHEIMS (1119).** Held from the 20th to the 30th of October 1119, by Pope Calixtus II., who presided over thirteen archbishops<sup>1</sup> and more than two hundred bishops,

<sup>1</sup> Ordericus Vitalis asserts that there were fifteen archbishops present. Amongst them was Thurston, Archbishop of York (elected in 1115, but not yet consecrated), who obtained King Henry's permission to attend, upon a promise that he would not receive consecration at the hands of the pope, which the king considered as an infringement of the privileges of the metropolitan of Canterbury. When there, however, Thurston forgot his promise, and was consecrated by Calixtus. The pope and Henry, soon after the council, had a conference at Grison, when the pope promised that all the customs of the kingdom of England existing in the time of William Rufus, should be observed. Thurston himself was banished for upwards of a year. Also Urban, Bishop of Llandaff, obtained letters from the pope (at this council) to the King of England, and the archbishops and bishops, exhorting them to contribute towards

convoked from all the provinces of the West. Besides the prelates, there were present a very large number of abbots, and Louis VI., King of France. After mass, the pope seated himself upon a raised throne opposite to the door of the church, and when the litany and prayers were finished, delivered a Latin homily upon the Gospel. Then the Bishop of Ostia explained to the assembly the various matters upon which they had been called together to deliberate. First, Louis le Gros complained of the violent seizure of Normandy by the King of England; but the council refused to judge the question.

Then Hildegarde, Countess of Poitiers, followed by her ladies, brought forward a complaint against William, Duke of Aquitaine, who had deserted her, in order to take in her place the wife of the Viscount de Châtelleraut, and had plunged into every kind of debauchery. The excuses of the prelates of Aquitaine were received, who alleged that their duke, from illness, was unable to obey the pope's mandate and to attend the council. A delay was granted to him, within which to present himself at Rome, and to take back his lawful wife.

After this the Archbishop of Lyons complained, in behalf of the Bishop of Maçon, of the conduct of Pontius, the Abbot of Clugny, against whom many other clerks and monks brought great complaints of his extortions and violence. The Abbot of Clugny defended himself, and declared that all the charges brought against him arose simply from his care to preserve inviolate the property and privileges of his monastery.

Five canons were published.

1. Against simony.
2. Forbids investitures at the hands of laymen.
4. Forbids any fee for burial or sacrament.
5. Forbids priests, deacons, or sub-deacons to have wives or to keep mistresses.

In the last session all the bishops and abbots, to the number of four hundred and twenty-seven, each holding a taper in his hand, rose up, and the pope solemnly excommunicated certain persons, amongst whom were the emperor and the anti-pope Burdinus.—Tom. x. Conc. p. 862.

restoring the ruined state of the church and revenues of the see of Llandaff.

**RHEIMS (1131).** Held October 18, 1131, by Pope Innocentius II., who presided, at the head of thirteen archbishops and two hundred and sixty-three bishops, besides abbots, clerks, and monks from France, Spain, England, and Germany; amongst the abbots present was St Bernard. The king and queen and nearly all the nobility of France also attended.

The election of Pope Innocentius was here confirmed, and Peter of Leon (Anacletus) excommunicated; also Louis, the son of Louis VI., was consecrated by the pope. Seventeen canons<sup>1</sup> were published, one of which forbids monks and regular canons to study civil law or medicine as a profession; another forbids risking life and limb at tournaments; another anathematizes every person striking an ecclesiastic.—Tom. x. Conc. p. 989, misprinted for 979.

**RHEIMS (1148).** Held in 1148. Pope Eugenius III. presiding, assisted by several cardinals and bishops from France, Germany, England,<sup>2</sup> and Spain. St Bernard compelled Gilbert de la Porée, Bishop of Poitiers, to confess that he had taught that the Divine Nature, which is called the Divinity, is not God, that one only God is not the Three Persons, nor the Three Persons one only God. The holy abbot vigorously attacked this doctrine, and drew up a profession of faith opposing the errors of Gilbert, which was approved by the council; in substance it was as follows:—

1. We believe that the simple nature of the Divinity is God, and that God is the Divinity; that He is wise by that wisdom which is Himself; great by that greatness which is Himself, &c.

2. When we speak of three Divine Persons, we confess that they are one God and one Divine substance; and, on the other hand, when we speak of one God, one Divine substance, we say that it is Three Persons.

3. We believe and say that God alone, the Father, Son, and Holy Ghost, is eternal, and that there is no other thing,

<sup>1</sup> Mansi thinks that these seventeen canons are not strictly those of Rheims, but are a collection of the canons made at the two councils held by Innocentius in France, viz., Clermont and Rheims.

<sup>2</sup> Theodore of Canterbury, in spite of the king's prohibition, attended, and the three bishops whom the latter had sent to excuse the attendance of the others.

whether we call it relation, or property, or anything else, which can be eternal without being God.

4. We believe that the Divinity itself, the Divine Nature, or the Divine Substance, is incarnate, but in the Son.

As several members of the council, including the cardinals present, were in favour of Gilbert, the pope did not confirm the judgment of the council against him by a solemn decree, but only obliged him to retract his errors, and forbade any to read his book until it had been so corrected. His recantation appears to have been sincere.

In this same council, a fanatic, a Breton, called "Eon of the Star," was brought forward, who had led astray vast multitudes, publishing that it was he who should judge the quick and the dead, alleging as a proof these words of the Church exorcism: "Per eum qui venturus est judicare vivos et mortuos," &c.; the first two words of which were often badly pronounced, thus, "per eon." He was sentenced to be imprisoned, and soon after died. Many of his disciples preferred being burnt to death to recanting.

In the same assembly an accusation was brought against William, Archbishop of York, that he had been neither canonically elected nor lawfully consecrated, but intruded into the see by the king's authority. He was convicted, and Albert, Bishop of Ostia, pronounced against him, in the name of the pope, sentence of deposition, alleging that before his election he had been nominated by King Stephen. However, this sentence was passed contrary to the advice of many.

Eighteen canons were published in this council, most of them being but renewals of those made in previous councils. 10. Forbids to commit any church to the care of a hired priest instead of its own priest, and insists that every church shall have its own priest. 12. Forbids tournaments.—(See C. of PARIS.) Tom. x. Conc. p. 1107. Martene, *Thes. Anec.*, tom. iv. col. 141.

RHEIMS (1157). Held in 1157 by Samson the Archbishop. Seven canons are extant. (1) Against the sect of the Manichæans or Albigenses, called in French in contempt, "Pifres" (*Pipphil*); (3) Concerning the "Pax," or Trêve de Dieu, which it orders shall be observed from Wednesday evening till Monday morning; (4) against tournaments— forbids Christian burial to those who fall, and all hospitality

to persons going to such tournaments or returning from them (6) of regulars holding parishes.—*Mart., Vet. Scrip. Coll.*, tom. v. col. 74.

**RHEIMS (1164).** Held in 1164, by Pope Alexander III., for the crusade. The Abbot Conon coming late into council in his ecclesiastical vestments, and finding no seat, sat down upon the ground, which the pope seeing, and delighted with his humility, sent to him the seat upon which he was himself accustomed to sit. A tax upon all the nobility and clergy for four years was agreed to.—*Pagi*, note, in *BARON*, A.D. 1164.

**RHEIMS (1287).** Held October 1, 1287, by Peter Barbet, the archbishop, with seven of his suffragans, and the deputies of two others, who unanimously agreed to send a deputation to Rome, to proceed to the utmost with their cause against the friars of St Dominic and St Francis, in the matter of their privileges of hearing confessions and preaching, granted to them by Martin IV.—*Tom. xi. Conc.* p. 1317.

**RHEIMS (1564).** Held in 1564, by Cardinal Charles of Lorraine. The Bishops of Senlis, Soissons, and Chalons-sur-Marne, were present, with the Archbishop of Sens, and the Bishop of Verdun, who at the same time were in Rheims, and took part in the deliberations. Besides these prelates, the proctors of the Bishops of Noyon, Laon, Amiens, and Boulogne attended. The deputies of chapters and the abbots who were present, had the right of voting given to them. Nineteen congregations were held. In the second it was agreed that the question of the reformation of morals should be delayed until the next council, and that each bishop should, in the meantime, examine closely into the state of his diocese, and see what reform was necessary. Nineteen of the canons made in this council are printed.

1. Orders residence.

2. Warns all curates to preach the Word of God at least on every Sunday and festival: orders them to keep by them a copy of the Tridentine acts in French and Latin, and to conform their teaching to that standard.

3. Directs that curates shall take care to instruct the faithful in the virtue of the sacraments to give remission of sin, lest they should receive them to their damnation.

4. Directs that they shall instruct them in the spiritual benefits of holy baptism.

7. Directs that in the annual diocesan synod six learned men should be named to examine persons to be instituted to benefices.

8. Enjoins great care in the proof of those to be ordained.

10 and 11. Relate to the re-establishment of the minor order of clerks.

18. Relates to archidiaconal visitations, and to the duties of rural deans.—Tom. xv. Conc. p. 43.

RHEIMS (1583). Held in 1583, by Louis, Cardinal of Guise, Archbishop of Rheims, assisted by the Bishops of Soissons, Laon, Beauvais, Chalons-sur-Marne, Noyon, and Amiens, and the deputy of the Bishops of Senlis. The following subjects were discussed: Divine service, the Breviary, Missal, and Ritual; festival days; the sacraments, seminaries, burials, curates, chapters, simony, usury, episcopal visitations, diocesan synods: these several matters were treated of in five congregations, and thirty regulations drawn up, which were approved by a brief of Gregory XIII. July 10th, 1584.—Tom. xv. Conc. p. 884.

RIEZ (439). [*Concilium Regense, or Regiense.*] Held November 29th, 439, by St Hilary of Arles, at the head of about twelve bishops. The object of the council was to examine into the circumstances attending the consecration of Armentarius, a young man of quality, who had been elected to the see of Embrun contrary to the canons. A party, composed of laymen, had nominated him without the consent of the metropolitan, and had obtained his consecration by *two* bishops only, although the canons insist on *three*.

The decision of the council, with regard to the consecrating bishops, was that they should be pardoned, although they had merited to be deposed; but that they should be thenceforth for ever excluded from assisting at any episcopal consecration, and at the provincial synods.

The consecration of Armentarius was declared to be invalid, and it was settled that he should be treated as the fathers of Nicea had determined with regard to the Novatians, *i.e.*, that it should be open to any bishop who desired it to give him a district, either in the capacity of chor-episcopus, or to assist at service there, and take part in the holy communion as a foreign bishop: that he was incapable

of managing more than one parish, or of ordaining even to the lowest order (although both were frequently done by the chorepiscopi), or of performing any strictly episcopal function, except confirmation and the consecration of virgins, and that in his own church only. In all eight canons were published.

1. Contains the sentence against the two consecrating bishops, and agrees with that made in the Council of Turin, A.D. 401, Can. 3.

2. Declares the invalidity of the consecration of Armentarius, &c., as above.

3. Relates to Armentarius as above.

4. Relates to the ordinations made by Armentarius, and gives permission to the actual Bishop of Embrun, either to employ the persons whom Armentarius had ordained in his own diocese or to send them with Armentarius.

5. Gives to Armentarius permission to consecrate virgins, &c.

6 and 7. Forbid any clerk to enter a vacant see, except it be the nearest bishop, for the sake of setting things in order, and require him to leave the city within seven days after the death of the bishop.<sup>1</sup>

8. Renews the fifth council of Nicea concerning the holding of two provincial councils in each year.—Tom. iii. Conc. p. 1289.

RIEZ (1285). Held February 14th, 1285, by Rostan, Archbishop of Aix, who presided, assisted by the Bishops of Apt, Riez, Sisteron (*Cistaricensis*), and Frejus, the proctor of an absent bishop and two abbots. Twenty canons were published.

3. Orders, that, to prevent frauds on the part of rectors, each bishop should keep a register (*Cartularium*) containing the names and properties of all his churches.

4. Forbids abbots and other patrons to present benefices to *fictitious* persons, an abuse apparently not uncommon.

7. Forbids excommunicated persons not merely to enter into a church, but even to stand without so as to see the

<sup>1</sup> The object of this canon appears to have been to preserve the private property of the bishop from pillage, an act to which the clerks of the diocese seem to have been not seldom prone; see Can. 22 Chalcedon; see, also, Thomassin pt. 3. Liv. 2. ch. 51. Nos. 6, 7, 8. C. of VALENCIA, 546.



celebration of the Holy Office through a door or window. Bids the officiating priest, if he cannot drive them away, to cease from the office till they depart.

10. Forbids apothecaries and others to sell any poison without signifying the same, together with the names of the buyers, to the civil powers. Offenders to be excommunicated, and absolution reserved to the see of Rome.

12. Contains a long complaint of the conduct of the regulars who were exempt or otherwise privileged, who received excommunicated persons, and did many other irregular acts.

16. Orders that the dead be buried in the cemeteries of their proper parishes, except they had in the life expressed clearly a wish to the contrary. Forbids both regulars and seculars to cause them to be buried elsewhere under penalty of forfeiting what might have been left to them by the will of the deceased.—Martene, *Thes. Anec.*, tom. iv. col. 191.

ROME (196). [*Concilium Romanum.*] Held in 196, by Victor, and fourteen other bishops, in order to fix the period for the celebration of Easter on the Sunday after the fourteenth day of the moon. Several councils were held in different parts of the world in this year upon the same subject; as the councils of Cesarea, Pontus, Corinth, Osrhoend, Lyons.

In another council, held at Rome in the following year, Victor desired to excommunicate the Asiatic quartodecimani, which drew from several bishops, especially from St Irenæus, strong remonstrances.—Tom. i. Conc. p. 596.

ROME (251). Held in October 251, by Cornelius, upon the case of the relapsed: about sixty bishops attended, many of whom were confessors; a large number of priests and deacons were also present. They decided that the relapsed might be reconciled, following the opinion of the African Church, which was that they might be admitted to communion after a long course of penance, and even before the expiration of that penance if they were in danger of death. They also decided that Novation, and all the followers of his inhuman opinions, should be regarded as enemies of the Church, and cut off from it.

<sup>1</sup> The penitential canons of the first council of Carthage

<sup>1</sup> These canons are stated by Labbe to have been confirmed in another council held shortly before this at Rome.

were confirmed.—Tom. i. Conc. p. 715. Pagi in Bar. A.D. 254, note 25.

ROME (261). Held in 261, by Pope St Dionysius, upon occasion of the charge preferred by the Bishops of Pentapolis against St Dionysius of Alexandria, that in refuting the Sabelian heresy he had denied the consubstantiality of the Son, and taught an inequality and difference of substance in the three Divine Persons. A letter was written to St Dionysius of Alexandria in the name of the pope and council, exhorting him to confute the charge, which he fully did, in a book which he called a book of refutation and defence.

ROME (313). Held on October 2nd, 313, upon the schism of the Donatists, and the affair of Cecilianus, Bishop of Carthage. This council was convoked by order of the Emperor Constantine, and was held in the palace of the Empress Fausta: the Pope Miltiades (or Melchiades) presided, at the head of nineteen bishops. Cecilianus was present with his accusers, amongst whom was Donatus. The latter was convicted of having caused, when only a deacon, a schism at Carthage, in the time of Mensurius, Bishop of Carthage, of having re-baptised several persons, and of having given imposition of hands a second time in the case of certain bishops who had relapsed in the persecutions. Donatus finding the proof of these things established against himself, quitted the assembly and did not again appear, upon which the other accusers of Cecilianus dropped their charge against him.

In the second session the charge brought against Cecilianus was examined into and proved to be utterly groundless. The decision of the Council of Carthage in 311 (at which seventy Numidian bishops had deposed Cecilianus and elected Majorinus in his stead), was declared to be null, since Cecilianus had been condemned in his absence, not having been able to attend through fear of violence.

In the third session Cecilianus was declared to be innocent, and his consecration was approved. Donatus was condemned as the author of all the mischief. The bishops who had condemned Cecilianus, and those who had come to Rome to accuse him, were, nevertheless, not separated from the Roman communion, since nothing had been proved against them.

The council further ruled that those bishops who had been consecrated by Majorinus should be permitted to retain their sees ; and, moreover, that in places where there were two bishops, one consecrated by Majorinus, and the other by Cecilianus, the bishop of longest standing should retain the see, and the other be appointed to some other bishopric. This, as Fleuri observes, is a singular instance of the exercise of a dispensing power, moderating the rigour of the law for the sake of peace.

The acts of this council were sent to the Emperor Constantine.—Tom. i. Conc. p. 1401. *See Councils Cirta, Arles.*

ROME (342). Held in 342, by Pope Julius I., who presided at the head of fifty bishops. The object of the council was to judge the cause of St Athanasius and others, who had come to Rome to complain of the conduct of the Eusebians. According to Tillemont, it is probable that Hosius of Cordova and Vincentius of Capua were amongst the complainants.

Julius had summoned the Eusebians both to make good their charge against Athanasius, and to defend themselves from the accusations brought against them by Marcellus of Ancyra ; they, however, did not think good to appear, which strengthened the suspicions against them. Great attention was paid by the council to the synodal letter of the Council of Alexandria, A.D. 340, in defence of St Athanasius, which, when taken in conjunction with the testimony of several other bishops, to the fact that Arsenius was then living,<sup>1</sup> showed clearly the falsehood of one of the chief heads of accusation. In short, the whole of the proceedings in the Council of Tyre were declared to be unjust and irregular. St Athanasius was pronounced to be innocent, and was confirmed in the communion of the Church, as a lawful bishop. Then the cause of Marcellus of Ancyra was examined, together with the profession of faith which he had made in his letter to the pope. The council declared itself satisfied on this head, and pronounced his condemnation and deposition to be invalid. Julius wrote a long epistle upon these subjects to the Orientals in the name of the council.—Tom. ii. Conc. p. 598. Pagius in *Bar.*, A.D. 342, note iii. P. 132.

<sup>1</sup> The Eusebians and Meletians charged Athanasius with having killed him.

ROME (366). Held in 366, against Ursacius and Valens, under Pope Damasus, and attended by several bishops. Damasus applied himself earnestly to recover those who had fallen into Arianism, and to discover the authors and heads of that heresy. The creed of Nicea s confirmed. All the proceedings of the Council of Arminium were annulled, and decreed to be utterly void ; and Ursacius and Valens were excommunicated with their followers.

A letter was written to the African prelates, imploring them to preserve episcopal unity, and not to give heed to those who upheld the Council of Ariminum to the prejudice of that of Nicea.—Tom. ii. Conc. p. 886. Pagius in *Bar.*, A.D. 369, note v.

ROME (372). Held in 372, under the same pope. Ninety-three bishops assembled, and excommunicated Auxentius of Milan ; they also discussed the question of the consubstantiality of the Holy Spirit.—Tom. ii. Conc. p. 888.

ROME (374). Held in 374 or 375, by Pope Damasus, against the Apollinarians, a sect originating with Apollinarius, Bishop of Laodicea, in Syria. The distinguishing point of this heresy was the notion that our Lord Jesus Christ took unto Himself the human *body* only, without the reasonable soul, and that His Divinity supplied the place of the soul. Afterwards, distinguishing the animal soul by which we live from the reasoning intellect, they allowed that our Lord possessed the former. The grounds which they alleged for denying our Lord to be perfect man were these.

1. Because in that case He would have been sinful like ourselves.

2. Because two perfect things cannot make one only thing.

3. Because the Divinity would, in that case, have been only a *part* of a whole ; so that it would have been necessary to acknowledge two Sons and two Christs.

Subsequently the errors of these heretics were carried much further ; for, as they would not confess two substances and two natures in Jesus Christ, they maintained that He had but one nature ; that the Divine and human natures were mixed, His flesh being consubstantial with the Divinity ; that a *part* of the Word had been converted into flesh

and bones, into a Body having the outward form and appearance of our bodies, but no other resemblance, a Body co-eternal with the Divine nature, and formed out of the Substance of the Eternal Wisdom ; and that, accordingly, it was the Divinity of the Son, consubstantial with the Father, that was circumcised and nailed to the cross, and not a human body like our own. From which they inferred that the Substance of His Body was not taken from the Virgin Mary, but that she was merely the channel by which He entered into the world ; accordingly they refused to her the title of mother of God, saying that His Body existed before Mary ; that it was, indeed, from all eternity, and was both celestial and uncreated.

Besides these errors upon the subject of the Incarnation, they were heretical in their belief in the blessed Trinity. putting a difference between the Three Persons, calling the Holy Spirit great, the Son greater, and the Father the greatest. They also held the opinions of the Millenarians, and believed in three resurrections.

All these several errors were condemned in this council, as were also Apollinarius and Timotheus, a disciple of Apollinarius, who, having imposed upon St Athanasius, obtained from him letters to Damasus at Rome, and gave himself out as a bishop. He anathematised St Peter of Alexandria,<sup>1</sup> St Basil, Paulinus, St Epiphanius, and others.

St Basil vehemently opposed the spread of this heresy, and, in consequence of his letters upon the subject, Damasus convoked another council to Rome in 378, when the errors of Apollinarius and many other heretics were condemned. The council also addressed the Emperors Valentinian and Gratian on the matter of Ursinus, banished in 374, and other bishops involved in his sedition, who yet retained their sees in spite of the ecclesiastical and civil powers. The council mentioned further that Damasus had subjected himself to the strictest investigation, not only as to the specific charge made against him, but his whole life. The imperial rescript enforced what the synod decreed. The Apollinarian heresy was also condemned at Antioch, A.D. 380, and in the œcumenical council of Constantinople, 381.

<sup>1</sup> Peter of Alexandria, who had been driven from his see by the troubles of the times, and was sojourning at Rome, was present in this council.

Apollinarius himself persisted in his errors, and died at an advanced age in the reign of Theodosius.—Tom. ii. Conc. p. 896. Pagius in *Baron.*, A.D. 373, note ii.; A.D. 378, note xiv.

ROME (382). Held in 382, under Pope Damasus, in consequence of the schism in the Church of Antioch. Besides Damasus, there were present St Ambrose, St Epiphanius, Bishop of Salamis, in Cyprus, and Paulinus, recognised by the orientals as Bishop of Antioch. The assembly appears to have been numerous, but nothing certain is known of what passed, except that a synodal letter was received from the oriental bishops assembled in council at Constantinople, excusing themselves from attending the Roman council. It is supposed that Paulinus was confirmed in the communion of the Church, and that it was resolved to refuse communion to Flavianus, as well as to Diodorus of Tarsus and Acacius of Berea, who were the authors of his election.—Tom. ii. Conc. p. 1013. (*See* AQUILEIA, 382; also ANTIOCH, 380 or 372; ALEXANDRIA, 362.)

ROME (386). Held in 386, under Pope Siricius; eighty bishops attended. A letter to the bishops throughout Africa was drawn up (in the name of Siricius only). It related to the restoration of ecclesiastical discipline in the African Church, and contained nine regulations or canons.

1. Forbids the consecration of a bishop without the knowledge of the metropolitan or the patriarch of Rome.<sup>1</sup>
2. Forbids the consecration of a bishop by one bishop only.
3. Forbids to admit to holy orders a man who, after remission of sins (holy baptism), has carried the sword in worldly warfare.

<sup>1</sup> "Extra conscientiam sedis apostolicæ, hoc est Primatis, nemo audeat ordinare." Blondel and Quesnel deny the credit of this letter, and maintain it to be a forgery, chiefly on account of canon I, which Quesnel affirms to be senseless. (*See* DUPIN, I. 273). But Thomas-sin, *Anc. et Nouv. Disc.*, pt. I. liv. I. c. 40. § xi. p. 287., shews that Siricius here applies to all metropolitan sees, on account of their dignity, the title *Apostolic See*, and therefore only confirms the ancient law of the Church that no bishop shall be consecrated without the consent of the metropolitan. This is confirmed by the Council of ZELLA, which re-enacted this canon.

4. Forbids a clerk to marry a widow.

9. Deprives of communion those amongst the priests and deacons who, having received holy orders after marriage, continue to have commerce with their wives.—Tom. ii. Conc. pp. 1028 and 1035.

ROME (390). Held by the same pope, in 390, against Jovinianus, who taught that they who have been baptised, believing, could not be overcome by the devil, and that virgins have no higher merit than widows; he also denied that the blessed Virgin continued a virgin after the birth of Jesus Christ. This council is not found in the collection of Labbe, and is possibly the same with that held at Milan in this year (which see).

ROME (402). Held about 402, under Innocentius I. Sixteen canons were drawn up, addressed to the Gaelic bishops, in answer to certain questions proposed by them.

1. Enjoins many years of penitence to those who, after having made a vow of chastity, or taken the veil, marry.

2. Deprives of communion for a time those who break a resolution made to the above effect, although they have made no vow.

4. Excludes from holy orders persons who, after their baptism, have served in war.

6. Declares that as there is but one faith in the Catholic Church, so should there be but one order of discipline.

7. Allows both priests and deacons to baptise at Easter in the presence of the bishop. If it shall be necessary to baptise at any other time, the priest alone may officiate.

9. Forbids to marry a brother's widow, and to keep concubines with a wife.

12. Orders that clerks only shall be made bishops.

13. Deprives of the episcopate bishops who leave their first church.

14. Forbids to receive even to lay communion a clerk driven from his own church by his bishop.—Tom ii. Conc. p. 1316.

ROME (417). Held in January 417, by Innocentius I., who had received three letters from Africa against the heretics Pelagius and Celestius. Three synodal letters were written in reply. 1. To Aurelius and the Bishops of



Carthage. 2. To Silvanus and the Bishops of Milevi. 3. To the five Bishops, Aurelius, Alipius, Augustine, Evodius, and Possidius.

In September in the same year, another council was held in the Basilica of St Clement, by Zosimus against Celestius.—(*See* C. MILEVI, 416.) Tom. ii. Conc. pp. 1283—1290.

ROME (430). Held August 11, 430, by Pope Celestinus, against Nestorius. It is not known what bishops attended, but their decrees passed as the decrees of the whole Western Church. In this council the homilies and letters of Nestorius were read, the bishops unanimously crying out against his heretical opinions as they heard them. The two letters of St Cyril, with his confession of faith, and Cassian's Treatise on the Incarnation were approved, and declared to be orthodox. Celestinus then delivered a discourse, tending to prove from the fathers that the blessed Virgin is truly Θεοτόκος, the mother of God. The decision of the council was, that they who denied this faith, should be deposed from the ministry.

The decrees of the council were dictated by the pope, who also wrote, as to other bishops, so to Nestorius and to St Cyril, declaring that the two letters which Nestorius had already received from St Cyril should be reckoned as two monitions, and the present letter from himself as the third; that if within ten days after receiving the last, he did not openly, and without equivocation, declare his assent to the faith as taught by the Churches of Rome and Alexandria, and by the whole Catholic Church, and also condemn his own new doctrine, he should be thenceforth separated from the communion of the Church, and deprived of the powers and dignity of the priesthood. Celestinus further insisted that he should condemn what he had hitherto believed, and teach the doctrine of St Cyril; that his followers should either renounce his errors in writing, or be separated from communion; and, moreover, that if he did not afford a proof of the sincerity of his amendment, after condemning his errors, by receiving back into the Church all those whom he had deprived of communion, he should be himself cut off from it. The pope left it to St Cyril to notify this sentence to Nestorius and the others.—Tom. ii. Conc. p. 1688.

ROME (445). Held in 445, under St Leo. In this

council Chelidonius, who had been deposed in the Council of Besançon<sup>1</sup> (C. VESONTIONENSE, 444), was restored, and St Hilary of Arles was deprived of communion with the Roman see. Condemnation was also pronounced against those who, lifted up with pride, despised the assemblies of the Church.—Tom. iii. Conc. p. 1463.

ROME (449). Held in October 449, under St Leo ; at which a large number of bishops were present. All that had passed in the Latrocinium at Ephesus was condemned, and several synodical letters were written. In that to the Emperor Theodosius, Leo complained of the violence of Dioscorus, and of the irregularity of the assembly at Ephesus, and entreated him to convoke an œcumenical council to some place in Italy, as the best means of settling the disputes relating to the faith.—Tom. iii. Conc. p. 1475.

ROME (465). Held in 465, by the bishops, who had come to Rome to celebrate the anniversary of the consecration of Hilary or Hilarus to the popedom. They numbered about forty-four (Labbe, forty-eight), of whom two came from Gaul, viz. Ingenius of Embrun and Saturnus of Avignon ; the others belonged to the vicariat of Rome. St Maximus of Turin was present. Five canons were published.

1. Orders that the canons of Nicea and the decrees of the apostolic see be observed.

2. Forbids to admit to holy orders men who have been married twice, or who have married any women except virgins.

3. Also forbids to admit to holy orders illiterate or maimed persons, and those who have done public penance.

5. Relates to the case of Ireneus, whom Nondinarius, Bishop of Barcelona, at his death had appointed his successor. By this canon such transactions were entirely forbidden.—Tom. iv. Conc. p. 1060.

ROME (484). Held in July 484, by Felix III., according to Baronius, or, as others designate him, Felix II., who presided at the head of sixty-seven bishops. Acacius,

<sup>1</sup> A council was held at some place in Gaul, probably Besançon, in which St Hilary and St Germanus of Auxerre deposed Chelidonius, Bishop of Besançon. (Tom. iii. Conc. p. 1461.) St Hilary strenuously defended his right as metropolitan against the papal encroachments, denying the pope's assumed right of judging the appeal of Chelidonius.

Patriarch of Constantinople, was here condemned, who had caused much evil to the Church by his connection with the heretics. Amongst other things, he it was who had induced the Emperor Zeno to publish the "Henoticon" (or decree of union) in 482. This formulary was intended to reunite all those who were out of the Church, and was filled with those propositions which both Catholics and heretics confessed equally ; and although it did not actually contain the heresy of Eutyches, it at least did not condemn it, but rather favoured it, by destroying the authority of the Council of Chalcedon, and by opening the door to Church communion to the Eutychians.

This decree caused a fearful schism in the Church, a number of bishops being driven from their sees for refusing to sign it.

Besides this, Acacius had embraced the communion of Peter Moggus or Mongus, an Eutychian, who had been schismatically intruded into the see of Alexandria, and maintained there by an imperial edict, A.D. 482.

After the council had received proof of the guilt of Acacius, he was deposed and anathematised, with Peter of Alexandria. At the same time the legates of the Roman see, Vitalis and Misenius, whom Acacius had induced to communicate with Mongus, and who had generally favoured Acacius and his party, were excommunicated. The sentence of condemnation, although signed by sixty-seven bishops, runs in the name of the pope only.

The act of condemnation was contained in a letter addressed to Acacius, reproaching him for having consecrated John to the see of Tyre, and ordained Elimerus priest ; it then alludes to the affair of Peter Mongus and to the treatment of the Roman legates ; and, finally, declares him to be deposed from the episcopate, deprived of Catholic communion, and cut off from the body of the faithful. Concluding thus : " Know then that you have no longer either the power or the name of a bishop : that you have been degraded by the sentence of the Holy Spirit, and condemned by apostolical authority, and that nothing can ever deliver you from the bond of this anathema."

Besides this, Felix procured another act to be passed, depriving Acacius of the sacerdotal dignity, on account of the contempt he had evinced towards the pope, in disre-

garding his two monitions, and of his having imprisoned the pope in the persons of his two legates ; declaring also, that if any bishop, or other ecclesiastic, monk, or layman should communicate with him, he should fall under the same anathema, “ *Sancto Spiritu exequente.*”

This sentence was mainly the cause of the long schism, which separated the two Churches for thirty-five years. Acacius, upon receiving it, erased the name of Felix from the sacred Diptychs.<sup>1</sup>—Tom. iv. Conc. p. 1123.

ROME (487). Held in March 487, under Felix III., in the Basilica of Constantine, upon the subject of the restoration of those who had relapsed in Africa during the persecution of Huneric, King of the Vandals : forty-four (or thirty-eight) bishops and seventy-six priests were present. A letter addressed to the bishops by the pope remains, but the decision of the council is lost. In this letter Felix requires the fulfilment of the following conditions by all penitents :—

Firstly, That they confess their faults : being persuaded that he who deceives others in matters of religion really deceives himself.

Secondly, That they humble themselves and mourn with sincerity, renouncing every delicacy, and persevering in fastings and every other mode of penance prescribed.

After this he descends to particulars : he directs that bishops, priests, and deacons, who have consented to be re-baptised, whether voluntarily, or by reason of the violence of their tortures, shall remain in a state of penance until death, deprived of the privilege of praying with the faithful and even with the catechumens ; he permits them only lay communion in the hour of death. With regard to other ecclesiastics, monks, virgins, and lay persons, who having relapsed without compulsion, desires sincerely to return to their duty, he orders that they shall be three years amongst the “ *audientes,*” and seven years amongst the penitents, and that they shall remain for two years more praying with

<sup>1</sup> According to Labbe, two councils were held at Rome in this matter :—

1. In 483, in which Acacius and Peter Fullo were condemned.

2. In 484, composed of seventy-seven bishops, in which Vitalis and Mesenus were condemned, Acacius and Peter of Alexandria anathematised and deposed, and the condemnation of Fullo repeated.

the laity, without any oblation. If, however, they have fallen through the violence of torture, he permits that they be admitted to communion by imposition of hands after three years' penance.

With regard to infants, he directs that even they shall not be admitted into Church without penance, but that they shall undergo a course of penance, and receive imposition of hands, in order to be eventually admitted to communion.—Tom. iv. Conc. p. 1149.

ROME (495). Held in 495, under Pope Gelasius; fifty-five prelates and fifty-eight priests being present. Misenus, who, as legate, had prevaricated at Constantinople, in 484 (*see* C. of ROME, 484), presented a petition, imploring mercy on account of his old age. By the pope's direction he entered and bowed down before the council, after which he was restored to the privilege of communion, and to the sacerdotal dignity. Vitalis, the other legate, died some time before.—Tom. iv. Conc. p. 1269.

ROME (496). Held in the following year<sup>1</sup> under the same pope; seventy-two bishops being present. According to some Roman writers, a catalogue of the canonical books of Holy Scripture was drawn up, agreeing with that now received in the Church of Rome, and in which, after the inspired books, the council declared that the Church received the four œcumenical councils of Nicea, Constantinople, Ephesus, and Chalcedon, together with the councils which the fathers had authorised; then the works of Saints Cyprian, Athanasius, Gregory of Nazianzen, Basil, Cyril of Alexandria, John Chrysostom, Hilary, Ambrose, Augustin, Jerome, and Prosper, and Theophilus of Alexandria, and the letter of St Leo to Flavianus, &c. Amongst the apocryphal works are reckoned those of Clement of Alexandria, Arnobius, Lactantius, Eusebius, Pamphylus, Faustus of Riez, and Cassianus.<sup>2</sup>

<sup>1</sup> According to Labbe, this Council was held in the year 494. The number of bishops present was seventy.

<sup>2</sup> This decree concerning the apocryphal books, &c., is regarded by Cave and others as a mere fabrication; indeed, Baluze states that it was never quoted before the ninth century; and that in some MSS. it is spoken of under the name of Damasus, in others under that of Hormisdas; and that Gennadius, St Isidore, Sigebert, and Honorius of Autun, make no mention of it.

"In spite of these reasons," says the writer named below, "it has always been believed that Gelasius, or at least some one of his suc-

The distinction between the ecclesiastical and secular powers was also defined in this council by Gelasius, and in these words:—"The emperor has not the title of pontiff, nor the pontiff the regal dignity; God hath separated the functions of the two powers, so that Christian princes have need of the pontiffs to obtain eternal life, and it is the duty of pontiffs to obey the imperial ordinances in all things temporal."—Tom. iv. Conc. p. 1260.

ROME (499). Held March 1, 499, by Pope Symmachus, who had just been elected to the papal chair. Seventy-two bishops and many priests attended. The object of the council was to devise means for putting an end to the intrigues of the bishops, and the popular commotions to which the papal elections gave rise. Five decrees were published.

3. Enacts that any priest, deacon, or other clerk found guilty of having canvassed for, or promised, a vote in the election to the papacy, during the lifetime of the existing pope, shall be deposed and excommunicated.

4. Declares that when the pope shall die suddenly, without having had opportunity of providing for the election of a successor, the bishop who shall have the majority of the votes shall be consecrated pope.

5. Not only pardons but orders a reward to any accomplice who shall betray an act of bribery or intrigue relating to the election.—Tom. iv. Conc. p. 1312.

ROME (501). Held in 501, and called the "Synodus Palmare," probably from the place at which it was held. One hundred and fifteen bishops had, in the preceding year, declared Symmachus to be guiltless of the accusations preferred against him before King Theodoric, by the partisans of Laurentius: whereupon the king sent Peter, Bishop of Altino, as visitor of the holy see, who convoked this council,

cessors in the sixth century, is the author of the *substance* of this decree, to which something may perhaps have been added subsequently."—M. Richard, *Dictionnaire Universel*, &c.

Pagi allows that Romanists do not agree among themselves as to the authority of this decree, or as to the year of its publication, and that different MSS. assign it variously to Damasus, Gelasius, and Hormisdas. I have followed his authority in assigning this council to the year 496. By Baronius and the Collectors of the Councils, the date given is 494.



wherein it was ordered that the pope should administer the holy communion, and that the faithful should receive at his hands. Seventy-six bishops subscribed this judgment.<sup>1</sup>—Tom. iv. Conc. p. 1323.

ROME (502). Held in 502, by the same pope. The law of Odoacer, forbidding any election to the popedom to be made without the consent of the King of Italy, was abolished. Certain decrees forbidding the alienation of Church property were passed.<sup>2</sup>—Tom. iv. Conc. p. 1333.

ROME (531). Three councils were held at Rome in this year. In the first, Pope Bonifacius II. appointed Vigilus, the deacon, his successor.

In the second, this appointment was annulled by Bonifacius himself, as illegal, and contrary to the canons.

In the third, under the same pope, the affair of Stephen of Larissa, the Metropolitan of Thessaly, who had been deposed by Epiphanius of Constantinople, and had appealed to Rome, was debated. The decision of the council is unknown; but many letters and other documents were read, tending to prove that Thessaly belonged to the patriarchate of Rome, and not to that of Constantinople. In one of these councils the celebrated St Benedict was present, the pope having called him from his monastery at Monte-Cassino.—Tom. iv. Conc. p. 1691.

Rome (534). Held in 534, under Pope John II., in which the proposition, “Unus e Trinitate passus est carne,” was approved; and the Acœmetian monks, who denied it, were condemned and excommunicated.<sup>3</sup>

<sup>1</sup> According to Mansi (note in Bar., ann. 501), Peter of Altino was sent as visitor of the Church of Rome about Easter, 501, and immediately held a council, in which the accusations against Symmachus were produced, but nothing was settled, owing to his refusal to appear before it. Late in the same year, however, another council was held, by the king's order, in which Symmachus was acquitted. Nevertheless, the partisans of Laurentius still fomented the schism in the Church, and did all in their power to prejudice Theodoric against the pope; under these circumstances Symmachus convoked, in 502, this third council, called the Synodus Palmare, in which he was a second time entirely exonerated.

<sup>2</sup> According to Binius, this is the “Synodus Palmare.”

<sup>3</sup> Acœmetæ, certain monks at Constantinople, so called from their celebrating the holy office without ceasing day or night, one class of monks being always ready to relieve another. They were founded by



ROME (590). Held in 590, or in the beginning of 591, in which Pope Gregory I. wrote a synodal letter to the four eastern patriarchs, testifying that he received the four œcumenical councils equally with the four Gospels, and adding that he paid the like respect to the fifth, as he had before declared in a letter to the bishops of Istria, who refused to admit the fifth.

ROME (595). Held July 5th, 595, under Pope Gregory I. Twenty-two bishops and thirty-three priests were present, with certain deacons, who remained standing. John, a priest of Chalcedon, who had appealed from the sentence of John, the Patriarch of Constantinople, was absolved. Six canons were published.

1. Orders that in future the ministers of the holy altar shall not chant, but only read, the gospel at the mass, and that the subdeacons or inferior clerks shall chant the Psalms and read whatever else is required.

2. Orders certain clerks or monks to be always about the bishop, to act as secret witnesses of his actions.

4. Forbids the custom then prevalent, of covering the body of a pope, at his funeral, with a dalmatic, in order afterwards to divide it among the people as a relic.

5. Forbids to take money for ordination, for the pall, and for letters, under any pretext whatever.—Tom. v. Conc. p. 1602.

St Alexander in the beginning of the fifth century. The error of these monks consisted in denying that One of the blessed Trinity was made man, and suffered in the flesh; and that the blessed Virgin is truly and properly the mother of God. This notion caused a great commotion in the Oriental Church, which induced the Emperor Justinian to send Hypatius, Bishop of Ephesus, and Demetrius of Cesarea, to Rome, to receive the judgment of that Church upon the matter. Anatolius, Deacon of Rome, wrote to Fulgentius Ferrandus (the celebrated Canonist) at Carthage in 533 to inquire his opinion, which was the same with that given by this Synod. There is also a letter of St Fulgentius of Ruspæ, to the monks of Scythia on the subject.

This notion originated with certain Scythian monks, at the head of whom was John Maxentius, commonly believed to be bishop of Scythopolis. These monks were opposed by a monk named Victor, and about 520 they sent an embassy (including Maxentius) to Pope Hormisdas, who unequivocally condemned their opinion as heretical, drove the legates of the Scythians out of Rome, and wrote to Possessor, an African, on the subject. The Scythians, however, remained in the same opinion, and Maximus wrote a refutation of the Pope's judgment and letter to Possessor. The dispute subsequently raged far and wide.

ROME (600). In a council held in the year 600, a certain false monk, named Andrew, a Greek, but living in the Basilica of St Paul, was condemned. The errors attributed to him, and which he chiefly defended by corrupted extracts from the fathers, were these:—

1. That the body of Christ was impassable and incorruptible.

2. That the body of Adam before the fall was neither mortal nor corruptible.

3. That the world is incorruptible, and will never be destroyed.—Pagius in *Bar.*, A.D. 601, xxix. Tom. v. Conc. p. 1609.

ROME (601). Held on the 5th of April 601, under the same pope. In this council a constitution in favour of the monks was drawn up and signed by twenty bishops, and sixteen cardinal priests. It was thereby forbidden to any bishop to diminish the property, revenue, &c., of any monastery; it was ordered that the election of the abbot should be made by the free choice of the community, and out of their own body, and that he should have sole rule in his house, &c.—Tom. v. Conc. p. 1607.

ROME (606). Held in 606, under Pope Bonifacius III., assisted by seventy-two bishops, besides priests and deacons. It was forbidden to proceed to the election of any one to the see of Rome until the third day after the funeral of the deceased pope.—Anastasius, *Vita Bonifacii*. Tom. v. Conc. p. 1616.

ROME (610). Held 27th of February 610, by Bonifacius IV., Mellitus, Bishop of London, being present, who had applied to the pope upon matters connected with the Church of England: First, for his advice with regard to the opinion of a certain party in England, who denied that monks could exercise the sacerdotal office; this question was decided in favour of the monks. Secondly, for his confirmation of the monastery founded at Canterbury by King Ethelbert, and consecrated by St Augustine, who had lately died. The pope addressed a letter to the king—Tom. v. Conc. p. 1617.

ROME (639). Held in 639, in which Pope Severinus condemned the *Ecthesis* of Heraclius—Tom. v. Conc. p. 1773.

ROME (649). See *LATERAN*.

ROME (678). Held in October 678, under Pope Agatho ; fifty bishops and abbots being present. The object of the council was to consider the case of Wilfred, Bishop of York, who was present, and complained of having been unjustly deposed, and of the division of his bishopric into three. The council ordered that he should be re-established in his see and the intruders removed, finding that he had not been canonically convicted of any crime deserving deposition. Upon his return to England with the pope's letter, King Egfrid, instead of yielding to the decision of the Roman Council, threw him into prison, whence he was released at the end of nine months, and went into Sussex. At the expiration of ten years, Egfrid being dead, Alfrid recalled him to his first see ; but Wilfrid still refused to consent to the division of his bishopric, which had now been divided into four, viz., York, Hexham, Ripon, and Lindisfarne, and was subsequently deposed the second time, by Bertwald, or Brihtwald, of Canterbury ; he again appealed to Rome.—(See C. of ROME, A.D. 703.) Tom. vi. Conc. p. 579. Johnson, A.D. 680.

ROME (679). Held March 27, 679,<sup>1</sup> Pope Agatho presiding at the head of one hundred and twenty-five bishops, amongst whom was Wilfred of York. Deputies were sent to the œcumenical council at Constantinople, who carried with them letters from the pope and from the council to the Emperor Constantine Pogonatus ; these two letters are all that remain to us of the acts of this council. In that of the pope, the catholic faith upon the two subjects of the blessed Trinity and the Incarnation is explained, and particularly in all relating to the question concerning the two wills, he says plainly, that the Three Divine Persons, having but one nature, have also but one will ; but that in Jesus Christ there being two natures, there are of necessity two wills. He supports his arguments by passages in the original language from the Greek fathers, and from other passages out of the Latin fathers, translated into Greek. The synodal letter is written in his name and in that of all the western province, and is in substance like that of Agatho.—Tom. vi. Conc. p. 584.

<sup>1</sup> According to Galeardus this Council was held in 680.—See *Italia Sacra*, vol. iv. p. 529. Note (6).

ROME (703). Held in 703, under Pope John VI. The affair of Wilfred of York, who had been a second time deposed, was again debated, deputies being present from Bertwald, Archbishop of Canterbury; during four months, seventy congregations were held upon this question, and eventually Wilfred was entirely justified, and sent back by the pope to his church, with a letter from John VII.<sup>1</sup> to Aldfrid, King of Northumbria, and to Ethelred, King of the Mercians, who had become an abbot. These letters had no effect during the lifetime of Aldfrid; but after his death, at the instigation of Bertwald and Ethelred, Wilfred was put in possession of part of his diocese; he died at Oundle, in Mercia, A.D. 709, and was buried at Ripon. (*See* C. NID, 705.)

ROME (721). Held April 5, 721 (or 722 Mansi), under Gregory II.; thirty-two bishops being present. Seventeen canons were published, chiefly relating to unlawful marriages. Thus, any person marrying a woman whose husband had been ordained priest ("presbyteram"), is declared to be anathema, it being forbidden to such a woman to marry even after her husband's death. Also they are condemned who marry a deaconess, a nun, a brother's widow, a niece, a father's or son's widow, &c. The twelfth canon forbids all soothsaying and enchantments. The seventeenth forbids the clergy, under anathema, to wear long hair.—Tom. vi. Conc. p. 1455.

ROME (732). Held in 732, under Gregory III., composed of ninety-three bishops. In this council it was decreed, that whosoever should despise the use of the Church with respect to the veneration of images, or should remove, or destroy, or profane, or speak with contempt of them, should be excommunicated.—Tom. vi. Conc. p. 1485.

ROME (744). Held in 744, under Pope Zachary; fifteen chapters are extant.

1. Forbids bishops to live in the same houses with women.
2. Forbids priests and deacons to have any women in their houses, except a mother or near relation.
3. Orders bishops, priests, and deacons, to dress them-

<sup>1</sup> John VI. died in January 705, and John VII. succeeded him; he completed the affair of Wilfrid, and wrote the letters in question.

selves properly in a sacerdotal tunic, and to wear a cloak in towns.

5. Anathematises him who shall marry a nun, or the wife of a priest, deacon, or monk.

6. Forbids marriage within certain degrees.

7. Anathematises those clerks and monks who let their hair grow long.

9. Forbids to make a festival of New Year's Day as the Pagans did.

11. Directs that the proper season for ordination be observed, viz., in the first, fourth, seventh, and tenth months; forbids to admit to holy orders men who have been twice married, or who have married widows.

13. Forbids bishops, priests, and deacons to carry a stick at the celebration of mass, or to go up to the altar with the head covered.

15. Of marriages.—Tom. vi. Conc. p. 1546. *Bar.*, A.D. 743, xvii.

ROME (745). Held in the patriarchal church of Lateran by Pope Zachary, in October 745; seven bishops, priests, and deacons being present. Deneardus read the letter of St Bonifacius to the pope, in which he complained of two most vile and open heretics and blasphemers against God, Adalbert a Gaul, and Clement, a Scot [*i.e.*, Irishman], and implored the pope's help, requesting him to issue letters to the Franks and people of Gaul, bidding them not run after vain prodigies and signs of the precursor Antichrist, but to turn to the faith of sound doctrine. Deneardus, a priest, deputed by St Bonifacius, Archbishop of Mayence, complained that Adalbert and Clement, two schismatical and heretical bishops, who had been deposed in the Council of Soissons, refused to obey the judgment of the council, and still retained their office and dignity. Adalbert was accused, amongst other things, of having been simoniacally consecrated, of consecrating altars, and erecting chapels and crosses in his diocese in his own name. Clement was an Irishman; he was accused of rejecting the authority of the canons and the writings of the fathers, of endeavouring to retain his office of bishop after having had adulterous children, of permitting a man to marry his brother's wife, &c.

The writings of Adalbert were ordered to be destroyed,

and both he and Clement deposed and put to penance.—Tom. vi. Conc. p. 1556.

ROME (769). Held in 769, under Pope Stephen IV. (or according to some III.); twelve French bishops and several others from Tuscany, Campania, and other parts of Italy, being present. The false pope, Constantine, was condemned to perpetual penance, and the acts of the council in which his election had been confirmed were burnt. Besides this, it was ordered that the relics and images of the saints should be duly honoured, according to ancient tradition; and the Greek council, held a short time before, in which the worship of images was condemned, was anathematised. Another decree, passed in this council, forbids the elevation of any layman to the rank of cardinal, except he have first passed through all the ecclesiastical orders; and forbids bishops, priests, and monks to attempt to obtain the dignity of *Cardinal-Priest* or *Cardinal-Deacon*, by the infringement of any canon or law of the Fathers. This canon seems to imply that at this period there were no *Cardinal-Bishops* attached to the see of Rome. Indeed, Anastasius leads us to believe that this pope first instituted the rank of Cardinal-Bishops.—(See ROME 963.) Tom. vi. Conc. p. 1721.

ROME (774). Held in 774, by Charlemagne, who was present, with the Pope Hadrian I. and one hundred and fifty-three bishops. In this council Hadrian granted to Charlemagne the right of electing the sovereign pontiff, and ordained that the bishops of every province should receive investiture at his hands, forbidding any to be consecrated, under pain of anathema, that were not so invested.

Baronius, Pagi, Marca, and others, maintain that this council is fictitious. Pagi, however, acknowledges that its authenticity is allowed by many even of the Italians, and what is certain is, that this constitution is cited by Leo VIII. who renewed it in favour of Otho I., both with respect to the election of the pope and the investiture of bishops. Pagius in *Bar.*, A.D. 774, xiii. *Corp. Jur. Canon. Distinct.* 63. c. 22, 23.

ROME (792). Held in 792, under Hadrian II., in which Felix d'Urgel, who had been sent to Rome from the Council of Ratisbon, held in the same year, confessed his errors and was sent back to his see. Labbe ascribes this



council to the pontificate of Leo III., A.D. 799.—Tom. vii. Conc. p. 1149.

ROME (799). It appears from the confession made by Felix of Urgel, at the Synod of Aix-la-Chapelle, in 799, that he had been convicted in a council held here, under Pope Leo III. in the same year, on account of his letter to Albinus (or Alcuinus) written after the Synod of Frankfort, in which he had defended his errors. There were present fifty-seven bishops, besides priests and deacons, in three sittings. The pope charged Felix with having broken his word, and had not kept the oaths he took at Ratisbon and Rome (under Adrian). In the third session Felix was anathematised, but recommended to mercy should he turn and recant.—(*See C. GERMANIA i. 336.*)

ROME (809).—(*See AIX-LA-CHAPELLE, 809.*)

ROME (826). Held in 826, by Pope Eugenius II.; sixty-three bishops, seventeen priests, and several deacons being present. Thirty-eight canons were published. Amongst other things, they forbid priests to live in the houses of laymen; order the clerks belonging to a church to dwell together near the church, having a common refectory and dormitory; forbid to ordain priests unnecessarily; order ruined churches to be rebuilt by their possessors, in case of their inability, the people to assist them; forbid the laity during mass to enter that part of the church which is appropriated to the priests; order the erection of schools for the people, &c. 35. Forbids dancing and feasting at church on festival days, and declares that the people should be warned to come for prayer only. 37. Forbids any man to have two wives, or a wife and mistress, at the same time, "*quia cum domui non sit lucrum, animæ fit detrimentum.*" —Tom. viii. Conc. p. 103.

ROME (848). Held in 848, under Leo IV., who addressed a synodal letter to the Breton bishops, with six chapters, declaring that no bishop might take any money for conferring holy orders, under pain of deposition, but that their past conduct should be overlooked.—(*See C. of BRETAGNE, 848.*) Tom. viii. Conc. p. 30.

ROME (853). Held in December 853, under Leo IV., at the head of sixty-seven bishops. The thirty-eight canons made in the council held at Rome in 826, under Eugenius II., were confirmed, and others enacted, making altogether forty-two.



After the other business of the council was ended, Anastasius,<sup>1</sup> a priest-cardinal of St Marcellus, was deposed, for having, contrary to the canons, deserted his parish for five years. Three bishops had been sent to call him to the council, but he refused to attend.—Tom. viii. Conc. p. 113.

ROME (862). Held in 862, by Nicholas I., against the sect of Theopaschitæ, who maintained that the divine nature of Christ suffered with His human nature.—Tom. viii. Conc. p. 738.

ROME (863). Held in January 863, under Pope Nicholas I. In it all the proceedings at Constantinople against the patriarch Ignatius, and in favour of Photius, in 861, were condemned. Zachary, Bishop of Anagni, one of the pope's legates, was excommunicated and deposed; the other, Rodoaldus, Bishop of Parto, being absent, his sentence was deferred. In delivering judgment upon what had passed at Constantinople, the council spoke after this manner: that Photius, who adhered to the party of the schismatics, and who had left the warfare of this world in order to be ordained bishop (which he was by Gregory of Syracuse), who, in the lifetime of Ignatius, had usurped his see, and entered into the sheepfold as a thief; who had dared in a council to anathematise Ignatius; who had corrupted the legates of the holy see; who had banished those of the bishops who refused to communicate with him; who still persecuted the Church, and did not cease to cause Ignatius to suffer every kind of evil; that this Photius was deprived of all sacerdotal honour, and forbidden to exercise any clerical function, by the authority of Almighty God, of the apostles Saints Peter and Paul, and of all the saints, of the six œcumenical councils,<sup>2</sup> and by the judgment of the Holy Spirit delivered through the bishops there present.—Tom. viii. Conc. p. 774, and p. 287.

ROME (863). Held about November 1, 863. In this synod, Nicholas passed a final judgment on the case of King Lothain, who, with the consent of his bishops, had put away his lawful wife Thietburga (for a pretended cousin), and

<sup>1</sup> This man, upon the death of Pope Leo, about eighteen months afterwards, endeavoured to obtain the papacy surreptitiously, but without success.

<sup>2</sup> It is to be remarked, that *six* œcumenical councils only are recognised in this decree, thereby excluding the second council of Nicea, in 787.

married another. (*See* AIX LA CHAPELLE, 860 and 862.) The Council of Metz held in this year was condemned, Bishops Theutgard and Greuthar, who were the chief supporters of the king in his sin, were deposed, and threats of the same punishment held out to the other bishops present in that council unless they repented.—(C. of GERMANIC, ii. 287.)

ROME (868). Held in 868, under Hadrian II., against Photius of Constantinople, who had condemned Pope Nicholas. A decree was made, anathematising the Constantinopolitan council. Hadrian admitted that Honorius had been anathematised when dead, but denied that any one patriarch or bishop would have had any authority to pronounce sentence upon him unless the decision of the holy see had been first given. After this, Hadrian condemned the writings of Photius to be burnt, and anathematised him. This sentence was subscribed by thirty bishops, amongst whom were Hadrian himself, and John, the legate of Ignatius.—Tom. viii. Conc. p. 941.

ROME (879). Held in August 879. The Pope, John VIII., in this council resolved to recognise Photius as the patriarch of Constantinople (Ignatius being dead). Cardinal Peter was sent as legate to Constantinople to absolve Photius from the ecclesiastical censures, with an instruction signed by seventeen bishops.—Tom. ix. Conc. p. 321.

ROME (896). Held in 896 or 897. In this council Pope Stephen VI. (or VII.) caused the body of his predecessor, Formosus, which he had disinterred, to be brought forward, and reproached it with having left the bishopric of Porto, in order to usurp that of Rome. Afterwards he condemned the body, stripped it of the sacred vestments with which it was clothed, cut off three fingers and the head, and threw it into the Tiber. At the same time he deposed all those whom Formosus had ordained. Very shortly after Stephen was made to pay the penalty of these horrible iniquities, being driven from his see, thrown into prison, and strangled.—Tom. ix. Conc. p. 478.

ROME (898). Held in 898, as Pagi has shown, by John IX., who was therein consecrated in the presence of the legates of the Emperor Lambert. All the acts of the preceding council were annulled; the bishops whom Stephen had deposed were re-established, whilst Sergius and his

companions were condemned, with a prohibition ever to restore them. The election of Lambert was confirmed, and the coronation and consecration of Berengarius were declared null.—Tom. ix. Conc. p. 502. Pagi in *Bar.*, 898, note iv. Mabillon, *Mus. Ital.*, tom. i. pt. 2. p. 86.

ROME (963). Held December 4, 963, by the Emperor Otho I., at the entreaty of the Roman bishops and people, in order to depose John XII., accused of many crimes; in his place was elected Leo VIII., a man of tried merit. The acts of the council are lost.<sup>1</sup>

Two councils were held in the following year: in the first of which John XII. deposed Leo VIII.; and in the second Leo, in his turn, deposed Benedict V., elected to succeed John, who had been assassinated. Neither of the councils which recognised Leo are received by the Roman Church.—Tom. ix. Conc. pp. 648, 659.

ROME (993). Held on January 31, 993, for the canonisation of St Uldaric, Bishop of Augsburg. The narrative of the miracles worked by him, both when alive and dead, was first read by Lintolf, Bishop of Augsburg. This is the first act of canonisation known: the bull signed by John XV., five other bishops, nine cardinal-priests, and three deacons, is extant.—Tom. ix. Conc. p. 741.

ROME (998). Held by Pope Gregory V. in 998, assisted by twenty-seven bishops, in the presence of the Emperor, Otho III., and of Gerbert, Archbishop of Ravenna. Eight canons were published; of which the first decrees that King Robert should separate from Bertha, his relation, whom he had married, contrary to the canons, and perform seven years of penance; and the second, that all the bishops assisting or present at the marriage should be excommunicated.—Tom. ix. Conc. p. 772.

ROME (1047). Held in January 1047, by Clement II., to settle a dispute concerning precedence, which had arisen between the Archbishops of Milan, Aquileia, and Ravenna, all of whom claimed the right of sitting on the pope's right hand. The case was decided in favour of Ravenna.

<sup>1</sup> It may be remarked that the title of *Cardinal* is here given only to the Cardinal-priests and deacons. The Bishops styling themselves *Suffraganei*, or, as in the letter of the Emperor to Pope John, *Romani Episcopi*. Amongst the signatures we find one of a *Cardinal-Sub-deacon*. (See also C. ROME A.D. 769.)

Acts were also passed against simony.—Tom. ix. Conc. p. 946.

**ROME (1049).** Held in March 1049, under Leo IX.; composed of bishops from Gaul and Italy. All simoniacal ordinations were declared to be null and void, and several bishops deposed on that account in the council. As this decision created the most fearful tumult and confusion (scarcely a priest being found to carry on the services of the Church), the pope subsequently adhered to the decree of Clement II., which permitted those who had been simoniacally ordained to exercise the functions of their office after forty days' penance.—Tom. ix. Conc. p. 1027.

**ROME (1050).** Held in April 1050, by Leo IX., to whom the case of Berenger had been referred. The council was numerous. The pope caused Berenger's letter to Lanfranc, afterwards Archbishop of Canterbury, to be read, in which his views concerning the Holy Eucharist were developed; he erred in regarding the bread and wine as mere symbols, and in denying the real presence. His sentence was, that he should be deprived of Church communion. Lanfranc, who had been suspected of entertaining similar views, cleared himself of the charge to the satisfaction of the pope and council.—Tom. ix. Conc. p. 1052.

**ROME (1051).** Held after Easter in the year 1051, by Leo IX. Gregory, Bishop of Vercelli, was excommunicated on account of adultery. He was not present in the council, and, subsequently, having promised satisfaction, was allowed to resume the discharge of his episcopal functions. A decree was also made in this council that all women within the walls of Rome prostituting themselves to priests should, in future, be adjudged as slaves to the palace of Lateran. This was subsequently extended to other churches.—Tom. ix. Conc. p. 1066.

**ROME (1057).** Held April 18, 1057. Victor II. excommunicated Guifrad of Narbonne for simony.

In this year several councils were held at Rome by the same pope, to devise means for preventing the marriages of the clergy.—Tom. ix. Conc. p. 1087.

**ROME (1059).** Held in April 1059, under Nicholas II., assisted by one hundred and thirteen bishops. A constitution was published concerning the election of the Roman pontiff, which grants to the cardinals the chief voice in the

election of the pope ; and declares that if any one shall enter upon the papal chair without the unanimous and canonical consent of the cardinals, and that of the other clergy and the laity, he shall not be regarded as pope, but as an intruder. Also thirteen canons were enacted.

1. Places the election of the pope in the hands of the cardinal-bishops.

3. Forbids to hear mass celebrated by a priest who keeps a concubine.

6. Forbids priests and other clerks to receive churches at the hands of laymen.

7. Forbids any priest to serve two churches at once.

9. Forbids simony.

10. Forbids laymen to judge clerks.

11. Forbids marriages within seven degrees of consanguinity.

Besides this, a decree against simony was published, and a profession of faith concerning the Eucharist was also made, which Berenger signed with an oath. This being his third recantation, he nevertheless afterwards wrote against it, and attacked Cardinal Humbert, who was the author of the confession he had signed.—Tom. ix. Conc. p. 1099.

ROME (1061). Held in 1061, by Nicholas II., against those who had been guilty of simony ; amongst whom was Aldred of York. He was at first deposed as simoniacal ; but having been robbed and plundered on his journey to Rome, he excited so much commiseration by his appearance, that his sin was forgiven, and the pope restored to him his archbishopric and the pall.<sup>1</sup>

ROME (1065). Held in 1065, by Alexander II., against incestuous marriages, and against those who maintained the validity of certain marriages contracted within the limits forbidden by the canons.—Tom. ix. Conc. p. 1181.

<sup>1</sup> Pagi asserts that the whole story about the accusation of simony is fictitious ; but that Aldred, going to Rome to solicit the pall from the pope, was refused, upon the ground that he had been translated from a lesser to a greater see without the pope's consent, and had moreover, refused to resign the lesser bishopric (Worcester) ; and that when Aldred and the pope could come to no agreement, the former left Rome, but, being plundered as above, he was compelled to return ; and the pope, softened by his misfortunes, granted the pall, and gave him licence to consecrate another to the see of Worcester upon his return to England.

ROME (1073). A council was held apparently in this year, in which bishops were forbidden to arrogate to themselves the title of pope.

ROME (1074). Held in Lent, 1074, under Gregory VII., for the reformation of the Church. It was decreed that they who had received holy orders simoniacally, should be deprived. That those who had given money for any benefices should lose them; and that those who continued to live in a state of incontinence,<sup>1</sup> should not be permitted either to celebrate mass, or to discharge any of the inferior offices of the altar. Twenty-four chapters were published.<sup>2</sup>—Tom. x. Conc. p. 313.

ROME (1076). Held in Lent, 1076, under Gregory VII.; who excommunicated Henry of Germany, anathematised him, deprived him of his kingdom, and absolved all his subjects from their oath of allegiance. This was the first time that such a sentence had been pronounced. Several bishops on this side the Alps were also suspended or excommunicated. Baronius (in *Ann.*) pretends, without any reason, that the *Dictatus* to be found amongst the letters of Gregory VII., and falsely attributed to that pope, was made in this council.—Tom. x. Conc. p. 355.

ROME (1078). Held in Lent, 1078, by Gregory VII.; consisting of about one hundred bishops, besides abbots and other clerks. An immense number of excommunications were pronounced; amongst others, against the Archbishops of Milan and Ravenna. It was also determined to send legates into Germany to hold an assembly, in which the claims of Henry and Rudolph might be settled. The latter had been elected to the imperial dignity in 1077 by the princes of Suabia and Saxony, who revolted from Henry when the sentence pronounced against him in the last-mentioned council was published. Henry, however, by the most abject submission, had in some degree propitiated the pope in the preceding year. Four canons were published in this council.—Tom. x. Conc. p. 369.

<sup>1</sup> By which the marriage state, as well as a state of fornication, was intended.

<sup>2</sup> The last two lay down in strong terms the doctrine of the superiority of the pope over all other bishops; states that they are called "*in partem sollicitudinis*," not "*in plenitudinem potestatis*;" and that their people are bound to pay fuller obedience to the pope than to their bishops.



ROME (1078). Another council was held in November in the same year, under Gregory VII. Berenger again made a confession of the faith.<sup>1</sup> Nicephorus, who had got possession of the empire of Constantinople, was excommunicated, with several others. The deputies of Henry and Rudolph swore that their masters would do nothing to hinder the conference about to be held by the legates in Germany. Lastly, twelve canons were published.

7. Forbids to eat meat on Saturdays, except it be a festival.

12. Directs that the faithful shall endeavour to make some offering at mass, according to ancient custom.—Tom. x. Conc. p. 371.

ROME (1079). Held in 1079, under Pope Gregory VII., composed of one hundred and fifty bishops. The question concerning the Holy Eucharist was discussed in the presence of Berenger. Alberic of Monte-cassino, and St Bruno of Asti, who was shortly after made Bishop of Segni, disputed with him; he ultimately confessed his error, in saying that the Holy Eucharist is but the *figure* of the Lord's Body and Blood; and he desired to obtain pardon.<sup>2</sup> But no sooner had he returned to France, than he once more retracted all that he had declared in this council, and even wrote against his own confession. The controversy was still carried on by Lanfranc and Guitmund, who warmly attacked him; but Berenger preserved a profound silence ever after, and soon retired from the world to the island of St Cosma in the neighbourhood of Tours, where he died in 1088.—Tom. x. Conc. p. 378.

ROME (1080). Held by Gregory VII., in 1080, shortly after the battle of Fladenheim, in which Henry was vanquished by Rodolph. Henry was here again excommunicated with his partisans, and his kingdom given to Rodolph. Afterwards a matter in dispute between the Archbishop of Tours and the Bishop of Dol was discussed, the former in-

<sup>1</sup> "Profiteor panem Altaris, post consecrationem, esse verum Corpus Christi, quod natum est de Virgine, quod passum est, &c. . . . et vinum Altaris, postquam consecratum est, esse verum sanguinem qui manavit de latere Christi."

<sup>2</sup> His confession on this occasion differed from that made in the previous council, in this particular, that he explicitly declared his belief to be, that the bread and wine, after consecration, were *substantially* ("substantialiter") converted into the true body and blood of Christ.



sisting that Bretagne should recognise the Archbishop of Tours as its metropolitan. It was found to be impossible to settle the question. The prohibition to give or receive investitures was renewed.—Tom. x. Conc. p. 381.

ROME (1081). Held in May 1081, to consider the question whether it was lawful to pledge or dispose of the sacred property of the Church in order to raise money to oppose Wibertus, Archbishop of Ravenna, who was attacking the Roman See. The prelates, having searched for precedents, declared that it was unlawful to expend the property of the Church for war, but only for the support of the poor, the administration of divine service, and the redemption of slaves.—Mart., *Vet. Scrip. Coll.*, tom. v. col. 64.

ROME (1083). Held by Gregory VII., in 1083, during the siege of the city by Henry, King of Germany. Certain rules relating to discipline were drawn up. Excommunication was denounced against all persons hindering the approach of those who desired to enter Rome. Ordinations uncanonically made were declared to be null, and the incontinence of the clergy forbidden.—Tom. x. Conc. p. 401.

ROME (1084). Held in 1084, by Gregory VII., who had been compelled to flee to the Castle of St Angelo, upon the approach of the Emperor Henry to Rome, of which he took possession March 22, 1084, causing the anti-pope Guibert, Archbishop of Ravenna, to be enthroned on Easter Sunday under the style of Clement III. Gregory, in this council, renewed the sentence of excommunication against Guibert, Henry, and all their followers.—Tom. x. Conc. p. 402.

ROME (1099). Held in 1099, in the third week after Easter, by Urban II., at the head of one hundred and fifty bishops, amongst whom was Anselm, Archbishop of Canterbury. Thirteen canons were published, of which the first eleven are taken, word for word, from those of Placenza. The penalty of excommunication was declared against all laymen who should give investiture, and all ecclesiastics who should receive them at their hand. Everything approaching to simony was forbidden. All the faithful were directed to fast every Friday for their sins. Moreover, in this synod the anti-pope Guibert was a second time excommunicated.—Tom. x. Conc. p. 615.

ROME (1133). Held by Innocentius III., in which the

pope granted to Berthold of Paderborn the right to wear the *Rationale* (λογιον), at stated times, viz., at the sacrifice, at the consecration of Churches, and at ordinations, but only within his own bishopric. The *Rationale* is a quadrangular piece of silk worked with gold and gems, with an opening for the head to go through, and hangs over on the breast and shoulders, with four *fasciæ* hanging behind. It is not unlike the epomis, and is also called *superhumerales*.

ROME (1144). Held in 1144, by Pope Lucius II. ; in which the churches of Bretagne were all submitted to the Archbishop of Tours as their metropolitan, with the exception of that of Dol, which, during the lifetime of Geoffrey, the then bishop, it was declared should be subject to the pope only. This difference between the prelates of Tours and Dol was not entirely settled until 1199.—(See C. ROME, 1080.)

ROME (1227). Held in 1227, November 18, under Gregory IX., who, in this council reiterated the excommunication which he had already pronounced against the Emperor Frederick, on account of his not having embarked for the Holy Land, according to his vow.

In the following year, in a council held in Lent, the same pope confirmed this sentence ; which, however, the emperor made light of, and in the June following he embarked for the Holy Land, in spite of the pope's prohibition to him to assume the character of a crusader until the censures pronounced against him had been removed.—Tom xi. Conc. p. 413.

ROME (1302). Held in 1302, under Bonifacius VIII. : who, in this council, made great demonstrations against King Philip le Bel, without, however, putting any of his threats into execution.<sup>1</sup> The famous decretal "*Unam Sanctam*," was the work of this council. In this bull the pope declares that we are instructed by the holy Gospels, that in the Church and under its authority, are two swords, the spiritual and the temporal ; the former to be employed by the Church, the latter for the Church by the hand of the prince, in accordance with the order and permission of the pontiff ; and that it is needful that one of these swords be subject to the other, viz., the temporal to the spiritual.

It is necessary, as Fleury remarks, to distinguish

<sup>1</sup> Binius says that he was actually excommunicated.

carefully between the preamble and the decision contained in this bull.

The whole of the preamble tends to show that the temporal power is entirely subject to the spiritual, and that the pope possesses the right to institute, correct, and depose princes. However, Bonifacius, ambitious as he was, did not dare openly to draw this inference, although it flowed naturally from his premises. He, therefore, contented himself with asserting generally that every person whatever is subject to the pope ("Omnem humanam creaturam subesse Romano Pontifici").—(See C. PARIS, A.D. 1302.) Tom. xi. Conc. p. 1476.

ROME (1412 and 1413). Held in the years 1412-13, by John XXIII. The deputies of the University of Paris, who had come to demand that the Gallican Church should be relieved from the burden of tithes, services, and other assistance which the Court of Rome required, were refused a hearing in spite of their entreaties. No other act of the council appears, except the condemnation of the writings of Wiclif. Tom. xi. Conc. p. 2322.

ROME (1442). See FLORENCE, 1439.

ROME (1725). Held in 1725, under Benedict XIII., upon matters relating to faith, morals, and ecclesiastical discipline. In this synod the subject of the constitution, *unigenitus*, was discussed, which was read and inserted in the acts of the council. A decree on the subject was made. The acts were printed at Rome in 1725, in 4to; at Brussels in 12mo, in 1726.

ROSCOMMON (1158). Held in 1158, under Edanus, Archbishop of Tuam. Various good regulations were drawn up, which are lost.—Tom. x. Conc. p. 1184.

ROUEN (650). [*Concilium Rothomagense.*] Held in 650. Sixteen canons were published.

1. Orders the burning of incense during the reading of the Gospel.

2. Orders that the priest who celebrates mass shall communicate himself.

4. Directs the extermination of magicians, &c.

5. Directs that persons baptised in heresy shall be received by imposition of hands.

12. Orders twenty days' penance for a layman who has shed blood in anger, thirty for a clerk, six months for a

deacon, a year for a priest, and two years and six months for a bishop.—Bessin in *Conciliis Normanniæ*.

ROUEN (1049). Held in 1049, Maugier (or Malgerius), Archbishop of Rouen, presiding; who drew up a synodal letter addressed to the bishops and the faithful within his province, containing the following nineteen regulations:—

1. That they should hold fast the creed of the Catholic and Apostolic Church.

2. That the clergy should, on no account, give presents, &c., to princes, or to their officers, in order to obtain bishoprics.

3. That bishops should not go from one see to another from ambitious motives.

4. That monks should, on no account, appoint any person abbot on consideration of money given to them.

5. That no bishop or abbot should dispossess another.

6. That bishops should receive nothing on account of ordinations.

7. Nor their officers, viz., archdeacons and secretaries.

8. That no one be ordained unless he be of competent age and knowledge.

9. That no bishop should ordain a clerk belonging to another diocese, without permission of the bishop of that diocese.

10. That bishops should not give ecclesiastical lands or revenues to lay persons.

11, 12, 13. That ecclesiastics should not endeavour to supplant one another.

14, 15, 16. That they should exact nothing for the holy chrism, the dedication of churches, or for holy baptism.

17. Relates to the offerings to be made by the newly baptised.

18. Forbids to diminish the prescribed penance on account of money received.

19. Requires the newly baptised to wear the white dress, and carry a lighted taper for eight days in the church of their baptism.—Bessin, *Conc. Norm.* Tom. ix. Conc. p. 1047.

ROUEN (1063). Held in 1063, in which the doctrine of Berenger was condemned.

ROUEN (1072). Held in 1072, in the presence of William the Conqueror, by John de Bayeux, Archbishop of Rouen, who presided. Twenty-four canons were published.

1. Orders the bishop to consecrate the holy oil at the proper time, in the presence of twelve priests in their vestments.

4. Forbids a priest to celebrate the communion without communicating himself.

5. Orders that priests shall administer holy baptism fasting, and habited in the alb and stole, unless in cases of necessity.

8. Directs that holy orders shall be conferred on Saturday night or on Sunday morning, the Saturday's fast not having been broken.

15. Declares that priests, deacons, and sub-deacons, by marriage, forfeit all right to their ecclesiastical revenues and are rendered incapable of performing any of the functions of their office, either personally or by deputy.

21. Forbids any one to eat on any day during Lent until the hour of Nones was passed.

23. Directs, that when a festival falls upon a day on which it cannot be celebrated, it shall be kept on the octave below.

24. Restricts the baptism of adults to Easter and Whitsuntide, except in cases of necessity; allows of infant baptism at all times.—Tom. xi. Conc. p. 1225.

ROUEN (1074). Held in 1074, by the same archbishop. The cause of assembling this council was a tumult which had happened in the Church of St Ouen in the preceding year. The monks of St Ouen were condemned. The doctrine of the sacred Trinity was laid down in accordance with the definitions of Nicea, Constantinople, Ephesus, and Chalcedon. And fourteen canons were published.

1. Condemns the purchase of benefices, and simony of all kinds.

3. Forbids to receive a clerk without letters from his bishop.

7. Enjoins upon monks and nuns the rule of St Benedict.

9. Declares that Christian burial is not to be denied to those who die suddenly (unless they were in a state of sin), nor to women with child, nor to those who have just been confined.

12. Forbids clerks who have been degraded for their sins to live in the world as laymen.—Tom. x. Conc. p. 310. Bessin, *Conc. Norm.*

ROUEN (1096). Held in February 1096; the Archbishop William presiding, assisted by his suffragans. The decrees of the Council of Clermont, under Urban II., and those of the Council of Auvergne, were read and confirmed, and eight canons published.

1, 2, 3, 4. Relate to the Trêve de Dieu.

6. Forbids lay persons to present priests to churches without the bishop's consent, or to sell them. Orders all men to keep their hair cut short, as becomes Christian men, under pain of excommunication.—Tom. x. Conc. p. 599.

ROUEN (1118). Held on October 7, 1118, by Henry, King of England. Matters concerning the peace of the kingdom were discussed; Ralph, Archbishop of Canterbury, and other bishops, as well as the lords of the province, being present. One bishop excused himself for his absence on the plea, he was engaged in defending his country against the common foes.—Tom. x. Conc. p. 824.

ROUEN (1190). Held February 11, 1190; Walter, the archbishop (formerly Bishop of Lincoln), presiding at the head of all his suffragans, and several abbots. Thirty-two canons were published, most of which are repetitions of those published in preceding councils, amongst others, in the Council of Lateran, A.D. 1179.

2. Forbids to consecrate the Eucharist except in vessels of gold or silver, unless with the bishop's consent.

3. Forbids to carry the consecrated host either by day or by night without tapers and the cross, or without the presence of a priest, unless in cases of urgent necessity.

13. Directs that bishops shall not hinder appeals to Rome, but rather themselves encourage them.

17. Enacts that the regulations of the Popes Urban, Gregory, and Clement, concerning the property, wives, and families, of crusaders shall be executed.

18. Forbids, under anathema, to try causes in churchyards involving corporal punishments.

23. Directs the excommunication of those who refuse to pay tithes.

25. Forbids, under anathema, those societies in which persons bound themselves to afford mutual aid to one another under all circumstances.—Bessin, *Conc. Norm.*

ROUEN (1223). Held in 1223, by Th., Archbishop of

Rouen, and all his Suffragans except the Bishop of Constance. Nineteen canons were published.

1. Directs the appointment of fit persons in every diocese who shall simply and plainly make enquiry as to what needs reform, and report it at the next synod.

ROUEN (1231). Held in 1231, under Archbishop Maurice. Forty-nine canons of discipline were published, twenty-two of which relate to the monastic orders.<sup>1</sup>

10. Orders that the hair of the concubines of priests shall be publicly cut off in church on some Sunday or Holy day.

14. Directs that priests shall forbid dances in churchyards and churches, under pain of excommunication.

21. Forbids lay persons to make their wills in the absence of the priest, except in cases of necessity.

34. Forbids deacons to administer the viaticum to the sick, to receive confessions, or to baptise, except in the absence of the priest.—Bessin, *Conc. Norm.* Mart., *The. Anec.* tom. 4 col. 175.

ROUEN (1299). Held June 18, 1299, under William of Flavacourt, the archbishop, in the monastery of Bonne-Nouvelle, near Rouen. Seven canons were published.

1. Relates to the conduct of the clergy. From this canon it seems that some of the clergy at this time appeared publicly in short dresses, with a sword by their side; that they kept mistresses at home; that they discharged offices in the secular courts, and lent money at usury. For each of these irregularities they were sentenced to lose the revenues of their benefices for one year.—Tom. xi. *Conc.* p. 1426.

ROUEN (1335). Held by Peter, the archbishop, in 1335. Thirteen canons were drawn up.

1. Orders that the holy office be said devoutly.

5. Forbids patrons to present to benefices for money.

<sup>1</sup> Martene gives fifty-two canons. Canon 6, orders that all suspicious gates in monasteries shall be shut up. Canon 10, orders that *ribald* clerks, especially those who practise buffoonery (*qui dicuntur de familia Golixæ*), shall have their heads shaved by the bishop or others, to efface the mark of their clerkship. Canon 14, forbids to celebrate twice in the same day, except on Sunday, at Easter and Christmas, or other festival, or on occasion of a funeral, and then only through necessity, and when there is but one priest; also forbids the priest to drink the wine used as an ablution (*vinum perfusionis*) before the second celebration, but to give it to a deacon of good conscience.



8. Relates to the repairs of the fabric, works, and ornaments, of the churches.

11. Relates to the publication of such causes as are reserved to the pope or to the bishop of the diocese.

12. Exhorts rectors of churches to be kind to mendicant friars.—Tom. xi. Conc. p. 1835.

ROUEN (1445). Held December 15, 1445, by Ralph, Archbishop of Rouen, with his suffragans. Forty canons were published.

The first three recommend attachment to the faith of the church, and condemn heretical books and books of magic.

5. Forbids to swear by the body, the head, the blood, or the members, of Jesus Christ.

6. Orders that they who invoke demons, &c., shall be publicly denounced, and exposed with a mock mitre upon their heads.

7. Condemns the practice of addressing prayers to images under particular titles, as, to "our Lady of recovery," "our Lady of pity," "of consolation," and the like; because such practices tend to superstition, and to make many imagine that there is more in one image than another.

10. Renews the canon of Lateran, "*Omnis utriusque sexus.*"

12. Forbids all compulsory fees for orders, letters of orders, confirmation, benediction of the ecclesiastical vestments and furniture, carrying the Holy Eucharist to the sick, &c.

15 and 16. Order that candidates for ordination be duly examined, and insist upon a *bona fide* title.

25. Forbids to communicate with excommunicated persons, and orders the priest before mass to bid them retire.

29. Forbids walking about, and profane and idle talk, in churches.

30. Forbids to play at any game of chance or other improper amusement on Christmas night.

34 and 38. Relate to monks.—Tom. xiii. Conc. p. 1303.

ROUEN (1581). Held April 2, 1581, to promulgate the Tridentine decrees, by Cardinal Charles de Bourbon, Archbishop of Rouen, assisted by his suffragans. Twelve chapters were drawn up, containing in an abridged form, all matters connected with faith and discipline. They begin with a confession of faith relating to the articles of the

creed, the authenticity of the Holy Scriptures, the seven sacraments, the worship of saints, indulgences, &c.; in the next place, they treat of matters relating to divine service, the administration of the sacraments, the duties of bishops and canons, holy orders, appointments to benefices, visitations, the duties of priests having cure of souls, the religious orders, ecclesiastical jurisdiction, &c.—Tom. xv. Conc. p. 820.

RUFFEC (in PORTOU) (1258). [*Concilium Roffiacense.*] Held on August 21st, 1258, by Gerard de Malemort, Archbishop of Bordeaux; a regulation was published, containing ten articles, which chiefly relate to the temporal interests of the Church; all persons combining to restrain the ecclesiastical jurisdiction, are declared excommunicate.—Tom. xi. Conc. p. 773.

RUFFEC (1327). Held in 1327, by Arnold of Bordeaux, who presided; two canons were published.

1. Directs the entire cessation of divine service in all places where lay judges, having possession of clerks, refuse, after due monition, to deliver them up to the Church.—Tom. xi. Conc. p. 1773.

## S.

ST ALBAN'S (429). [*Concilium Verulamense.*<sup>1</sup>] Held in 429, by St Germanus, Bishop Auxerre, and Lupus, Bishop Troyes, against the Pelagian heresy. The authors of this detestable heresy, writes Constantius, came to the council glittering with pomp and fine dresses, and surrounded by their partisans. An immense concourse of people, men, women, and children, were assembled; leave was given to the Pelagians to speak first, which they did, and at much length. After which, the venerable bishops poured forth, in answer, the torrent of their eloquence, supporting their own assertions by divine testimonies. Their opponents testified by their silence that they could not withstand them; and the assembled multitude with loud shouts proclaimed the victory of the Catholics.—*Mar. Mer.* p. 233. Wilkins' *Conc.*, vol. i. p. 3.

<sup>1</sup> If this deserves the name of a council, it is the earliest upon record that was held in Britain. Stillingfleet ("Origines Britannicæ," chap. iv.) calls it "a solemn conference"; and Fuller, who in his "Church History" (book i.) gives an account of it from Bede, applies the same expression to it.

ST PETERSBURG (1721). Held early in the year 1721, by order of Peter the Great. Stephen, the guardian of the patriarchal throne (during the vacancy of the patriarchate), Silvester of Smolensko, Pachomius of Voronege, Theophanes of Pskoff, Pitirim of Nijgorod, Barlaam of Tvet, Aaron of Carelia, Theodosius, the Archimandrite of Nevsky Lavra, and five other archimandrites, being present, besides seven of the highest civil dignitaries. In this council the patriarchate of Moscow was destroyed, and a standing council, styled "the Most Holy Governing Synod," established, having authority over the whole Russian Church, and the supreme right of jurisdiction over all spiritual persons (except in capital cases). To its administration were committed all the estates of bishops and monasteries, and all such matters as the election of bishops, questions of heresy and schism, of marriage and divorce, &c., were referred to its jurisdiction. Stephen was appointed the president of the synod.

The regulation relating to the formation, &c., of the synod having been read in the council, it was, after the Czar's signature, confirmed by the hands of all the ecclesiastics present; subsequently it was subscribed by all the bishops, archimandrites, and hegumens of the first rank in the Russian Church, and was recognised by all the eastern patriarchs.—*Mouraviëff* (Blackmore's ed.) p. 283.

ST QUENTIN (1233). [*Concilium apud St Quintinum.*] Held in 1233, in the matter of Milo, Bishop of Beauvais, who complained of the infraction of his rights by the King of France.—(See C. of NOYON, 1233.) Tom. xi. Conc. p. 445.

ST TIBERIUS (907). [*Concilium apud St Tiberium.*] See BARCELONA, 906.

ST TIBERIUS (1389). Held July 26th, 1389, by Dom. John Picorlati, Vicar of the Archbishop of Narbonne, and the proctors of the Bishops of the Province. Seventeen canons were drawn up and a list of grievances which the Church endured at the hands of the civil authorities, prepared for presentation to the Pope, with a prayer that he would use his influence to remove them. Amongst them, it is said that where a married clerk was found still preserving his clerical dress and tonsure, if he were cited before the Ecclesiastical Courts,

immediately letters were obtained from the king's court directing him to be restored and to appear before the civil courts.—Mart., *Thes. Anec.*, tom. 4. col. 341.

**SALERNO (1596).** [*Concilium Salernense.*] Held in 1596, by the Archbishop Marius. The acts of the council are contained in twenty-nine chapters.

2. Orders that both the secular clergy and the regulars shall, within four months, deliver to the bishop's deputy a catalogue of their books, in order that those of evil tendency may be destroyed ; forbids all scenic representations of our Lord's actions and of those of the saints.

3. Orders that the Christian doctrine be sedulously taught by curates and schoolmasters.

6. Relates to the veneration of saints and relics.

7. Relates to the extirpation of superstition.

9. Treats of the proper condition of churches and of their ornaments.

20. Relates to the proper celebration of divine service.

27. Condemns usury.—Mansi. *Supp.* tom. v.

**SALZBURG (806).** [*Concilium Salisburgense.*] Held about 806, in which the fourfold division of tithe was ordered, viz., one part for the bishop, another for the clerks, the third for the poor, and the fourth for the repair of churches.

**SALZBURG (1274).** Held in 1274, by Frederick, Archbishop of Salzburg, and legate, who presided over his suffragans. The decrees of Lyons made in this year, and those of Vienna, A.D. 1267, were confirmed, and twenty-four canons published.

1, 2, and 3, relate to the duties of abbots.

4. Forbids them to wear the pontifical vestments, to bless the sacred vestments and vessels, to grant indulgences, &c.

7. Is directed against pluralities.

8. Orders residence.

10. Provides for the proper maintenance of vicars.

11. Renews the canons relating to the ecclesiastical dress and tonsure.

12 and 13. Suspend those of the clergy who are convicted of frequenting taverns and gambling-houses, and order bishops to send to prison those priests who, although excommunicated or suspended, persist in officiating at the holy office.

16. Forbids to give alms to wandering scholars.

17. Abolishes the sport practised by ecclesiastics in their churches, called "the Boy Bishop."

22. Orders a total cessation of divine service throughout the province, in case of the violent seizure of a bishop by any layman.

23. Forbids investiture at the hands of laymen.—Tom. xi. Conc. p. 998.

**SALZBURG (1281).** Held in 1281, by the same prelate, with seven of his suffragans. Eighteen canons were published, most of which relate to the regulars, and are intended to repress divers abuses; amongst other things complained of, it was stated that the Benedictine monks did not wear their proper dress, nor hold triennial chapters, as ordered by Gregory IX.—Tom. ix. Conc. p. 1150.

**SALZBURG (1291).** Held in 1291, to consider upon the best means of succouring the Holy Land. It was resolved to advise the pope to unite the templars, hospitallers, and Teutonic knights.—Tom. xi. Conc. p. 1358.

**SALZBURG (1310).** Two councils were held here in the year 1310. In the first it was agreed, in answer to the petition of the pope, Clement V., to grant pecuniary assistance to the Roman see for two years. In the second, Conrad, the archbishop, presiding, four canons were published, of which the third forbids clerks to practise the trade of joculars and buffoons.—Tom. xi. Conc. p. 1513.

**SALZBURG (1386).** Held in January 1386, by the Archbishop Pilgrim, legate, assisted by three bishops, and the deputies of some who were absent. Seventeen canons were published.

1. Orders that in every church in the diocese the use of the cathedral church shall be followed.

5. Orders ecclesiastics to observe modesty in dress.

8. Forbids the begging friars to preach, or hear confession.—Tom. xi. Conc. p. 2061.

**SALZBURG (1418).** Held in 1418, by Everard, Archbishop of Salzburg, and legate, for the re-establishment of discipline, which had been almost entirely lost sight of during the schism. The tenets of Wicliff and Huss were anathematised. Many ancient canons were confirmed, and thirty-four others published, making altogether fifty-nine.

1. Condemns the error of those who teach that a priest,

or other ecclesiastic, having cure of souls, being in a state of mortal sin, can neither absolve nor consecrate; and declares that it is false to say that neither a bishop nor a curate can absolve a priest from the sin of fornication, on account of the vow of chastity.

2. Orders the holding of provincial councils.

6. Excludes bastards of priests and deacons from holy orders.

8. Orders rectors of churches to give vicars a sufficient maintenance.

9. Forbids to impose an interdict without weighty cause.

11. Forbids the chaplains of persons of rank to celebrate mass in private chapels, and orders them to attend at synods.

15. Regulates the method of dealing with those persons whom curates may be afraid of citing.

19. Orders that all clerks, before taking possession of a benefice, shall take an oath that they have not been guilty of simony in order to obtain it.

24. Orders a service to be said for a deceased bishop in every church of his diocese.

28. Orders curates to teach their parishioners the right form of baptism, in order that they may, in case of need, be able to baptise.

31. Excommunicates those who dare to inter bodies in churchyards during an interdict.

32. Enacts penalties against the Wicliffites and Hussites.

34. Commands, under pain of excommunication, all lay men having wives, daughters, or other women under their rule, to prohibit them the wearing of dresses of excessive length, and all unnecessary female ornaments.—Tom. xii. Conc. p. 308.

SANTIAGO, *see* COMPOSTELLA.

SARAGOSSA (380). [*Concilium Cæsar-Augustanum.*] Held in 380, by the Bishops of Aquitaine and Spain against the Priscillianists, a sect whose leader, Priscillianus, a Spaniard, had been instructed by a man called Marcus, a native of Memphis, in Egypt, and a disciple of the Manichæans. The tenets of the Priscillianists were a mixture of those of the Gnostics, Manichæans, Arians and Sabellians, and abounded with all sorts of impurity and errors the most gross. In their notions with respect to the blessed Trinity they agreed with

the Sabellians, holding the Father, Son, and Holy Ghost to be but One Person ; with Paul of Samosata and Photinus, they maintained that our Lord Jesus Christ had no existence before His birth of the Virgin ; with Marcion and Manichæus (or Manes), they refused to allow that He really took to Himself the human nature. They declared that the devil came forth from chaos or darkness, and that he owed his origin to no one ; that he was the principle of evil, that he was the master of the thunder and lightning, storms, &c. ; that the soul of men partook of the Divine nature, but that for sin committed in heaven, they were given over upon earth into the hands of the princes and powers of the air, who had shut them up in bodies. These princes and powers were the devils, to whom, therefore, they attributed the formation of man.

They abhorred the use of marriage, forbade to eat the flesh of certain animals, and denied the resurrection of the body, &c.

Their external bearing was quiet and modest, but they are said to have been very corrupt. St Augustine calls Priscillianus an impious wretch, condemned for heresy and many horrible crimes. Their mysteries were as infamous as those of the Manichæans.

About the year 379 this sect, according to Prosper of Aquitaine, was formed, and assumed the name of its author. Some bishops allowed themselves to be carried away by it, and, amongst others, Instantius and Salvianus. Idacius, however, Bishop of Merida, took up the cause of the Church with great zeal ; but, wanting in prudence, and hurrying on matters too far against Instantius and the others, he rather increased the evil than diminished it. At last, however, after several disputations between Idacius and the Priscillianists, the Bishops of Aquitaine assembled with those of Spain in 380, and the case of the Priscillianists was brought before them. What passed in the council is not correctly known, but it is certain that the heretics did not dare to present themselves, and to abide by the judgment of the bishops ; they were, nevertheless, condemned ; the Bishops Instantius and Salvianus, together with Priscillianus and Elpidus, laymen, by name. Hyginus, Bishop of Cordova, after furiously opposing the heresy, had become perverted, was also excommunicated. Ithacius, Bishop of



Ossanoba, received instructions to publish the decree of the bishops everywhere. He executed this commission with prudence and moderation, until the heretics so far exceeded all bounds that Instantius and Salvianus consecrated Priscillian Bishop of Avila. He then joined with Idacius in his fury against them, and so far exceeded the bounds of right and justice, that he was condemned at Bordeaux, Milan, and Turin.

There is but a fragment of the acts of this council left to us ; in it we find the names of twelve bishops, with eight canons enacted on the 4th October.

1. Condemns women who attended the meetings of men unknown to them, under pretext of learning, or who held assemblies amongst themselves to instruct other women.

2. Condemns those who fast on Sundays, and who absent themselves from church during Lent, in order to retire into the mountains or other places.

3. Condemns to perpetual anathema those who are convicted of not having eaten the sacrament of the Lord's Body given to them in church.

4. Forbids any to be absent from church from the eighth day before Christmas to Epiphany.

5. Separates from church-communion bishops who have dared to receive persons excommunicated by the bishops of the Synod.

6. Forbids clerks, under pain of being separated from the Church, to leave their ministry for the sake of entering the monastic state.

7. Is directed against those who assume the title of doctor without right.<sup>1</sup>

8. Forbids to permit the veil to virgins under forty years of age, and without the bishop's permission.—(See the 4th canon of the Council of CARTHAGE, A.D. 397. See C. BORDEAUX, A.D. 384, and MILAN 390.) Tom. ii. Conc. p. 1009.

SARAGOSSA (592). Held November 1, 592. Twelve bishops and two deacons, the deputies of absent bishops, all of the province of Tarragona, were present ; Artemius,

<sup>1</sup> Father Risco (*Esp. Sag.*, tom. xxx. p. 237) says that the doctors were elected by the bishops after examination, and were reckoned amongst the dignitaries of the Church.

Archbishop of Tarragona, presiding. Three canons relating to the converted Arians were made.

It is enacted by the first that such Arian priests and deacons as were proved to be sound in the faith, and of good character, might be admitted to serve again after having received the benediction.

The second directs that relics found with the Arians shall be carried to the bishop, and proved by fire, to ascertain whether they be genuine.

The third enacts that churches consecrated by Arian bishops before they have received the benediction, shall be consecrated afresh.—Tom. v. Conc. p. 1600.

SARAGOSSA (691). Held in November 691, under Waldefred or Valderedus, Bishop of Saragossa. Five canons were published.

1. Forbids bishops to consecrate churches except on Sundays.

2. Directs bishops to consult the primate annually as to the time of celebrating Easter.

5. Orders that the widows of kings shall at once take the veil, and lead a religious life, to avoid the insults and want of respect to which they are subjected by remaining in the world.—(See C. TOLEDO, A.D. 683.)—Tom. vi. Conc. p. 1311. *Esp. Sag.* tom. xxx. p. 243.

SARDICA (347). [*Concilium Sardicense.*] Held in May 347,<sup>1</sup> by order of the Emperors Constantius and Constans, whom Athanasius, persecuted by the Eusebians (who had just intruded Gregory into the see of Alexandria), had petitioned to convoke a council. Bishops from all quarters attended—viz., from Spain, Gaul, Britain, Italy, Africa, Macedonia, Palestine, Cappadocia, Pontus, Cilicia, the Thebaid, Syria, Thrace, Mesopotamia, &c.; in all, from forty-eight provinces. The number of Catholic bishops present is not correctly known. Those from the West amounted probably to about one hundred.<sup>2</sup>

<sup>1</sup> Mansi endeavours to prove that this synod was held in 344. His theory was opposed by Tomasso Maria Mamachi *de ratione temporum Athanasiorum*, Florence, 1748.

<sup>2</sup> From the West there assembled about 300 bishops as Athanasius says [probably meaning all who signed whether at the council or afterwards]. From the East, Sabinus says that there were only ninety-six bishops, among whom was reckoned Ischyrras, the Bishop of the Mareotis, whom they who deposed Athanasius appointed to the

Hosius of Cordova is supposed to have presided. The other bishops of eminence present were Protogenes of Sardica, Maximus of Jerusalem, Paphnutius,<sup>1</sup> Protasius of Milan, Severus of Ravenna, Lucillus of Verona, Verissimus of Lyons, Vincentius of Capua, Januarius of Beneventum, Maximinus (or Maximus) of Treves, Euphratas of Cologne, Gratus of Carthage, St Athanasius, Marcellus of Ancyra, and Asclepius of Gaza. Julius the Pope sent as his representatives two priests, Archidamus and Philoxenus, and a deacon. On the oriental side there were about eighty bishops, almost all of them of the Eusebian party. The chief amongst them were Theodorus of Heraclea, Narcissus of Neronias, Stephen of Antioch, Acacius of Cesarea, in Palestine, Ursacius of Singidon, Valens of Mursa, Maris of Chalcedon, &c.

St Athanasius, Marcellus of Ancyra, and Asclepius of Gaza, were at the head of those who appeared to make complaint against the Eusebians. There were also multitudes of persons who came either to urge their own or the complaints of their relations and friends, who, through the machinations of the Eusebians, had been either exiled or put to death. Great indignation was also expressed concerning the forged letters circulated by the Eusebians. Theognis appears to have been guilty of doing this, in order to prejudice the emperors against St Athanasius.

The Eusebians, when they understood that matters would be freely discussed in the council, and that no military or other influence would be brought to bear on it, came there with reluctance, and still more so when they found persons arriving from all parts, with proofs of their violence and excess.

Perceiving their inability to defend either their conduct or their doctrine in such an assembly, they came to the resolution not to appear at all; and upon their arrival at Sardica,

episcopate of that country. (Soc. ii. 20. Soz. iii. 11 in Dr Pusey, p. 133.) But again we find St Athanasius stating the *whole* number present before the departure of the Eusebian bishops, to have been 170 bishops only, more or less. The number of those who at the request of the council, "assented to its judgments by their subscriptions" was 284, besides other 63 who wrote in St Athanasius' behalf. The whole number who signed would be thus 347.

<sup>1</sup> Apparently this was not Paphnutius, Bishop of the Upper Thebaid present at Nicea.

they took up their abode in the palace, where they kept themselves close, and forcibly prevented any of their party from attending the council. Two of them, however, Macarius<sup>1</sup> of Palestine and Asterias of Arabia, escaped from this restraint, and made their way to the assembly, where they laid open the scheme of the Eusebians, and the threats which they held out to those of their party who were well intentioned.

The fathers in council having already admitted St Athanasius and the other accused parties, the Eusebians, who wanted a pretext for retiring, declared that they could take no part in the proceedings unless St Athanasius were excluded, together with Marcellus of Ancyra, and several others. These proposals were rejected by the council, with the declaration, that they could not treat as guilty, men who had been already pronounced innocent by the judgment of the council at Rome, and who had the testimony of eighty Egyptian bishops in their favour.

This reasoning, however, had little effect upon the Eusebians, who for several days persisted in their demand, during which the orthodox party pressed them to prove their accusations, saying that, by keeping back, they did, in fact, condemn themselves. They continued, however, on one plea or another to absent themselves. During the time, however, they were not idle; but kept up the formalities of a synod, in which they pretended to condemn and depose St Athanasius, Marcellus, Asclepius, and others, including Pope Julius. They further drew up a confession of faith, orthodox in all respects except the omission of the word "consubstantial"; and, lastly, published a synodical epistle in the name of the Sardican Council. According to Socrates, this pseudo-synod was held at Philippolis after their departure from Sardica. However this may be, they resolved to leave the latter place, and, in order to have some pretext wherewith to colour their withdrawal, they pleaded that, in consequence of the victory which the emperor had lately won over the Persians, it was necessary that they should proceed to him at once to testify their joy. This ridiculous excuse, of course, was not accepted by the council, which, by letter, informed them that they must, first of all, clear themselves of the charges brought against them, and that otherwise they

<sup>1</sup> Or Arius.

would be declared guilty ; this threat added wings to their flight, and, by their precipitate retreat in the night, they afforded the strongest proof of their guilt.

The council then proceeded to treat of matters of faith, and declared that it was unnecessary to reagitae the question, and that they were satisfied with the creed of Nicea. After this, Anthanasius and the other accused parties were introduced to prove their innocence, and the conduct of the Eusebians was put in its right light. The complaints urged on all sides against them were examined ; the most important was that which charged them with communicating with the Arians who had been condemned at Nicea. The charge brought against Athanasius of having caused the death of Arsenius was best refuted by the proof that he still lived, and he is even by some said to have been actually present in the council.

The falsehood of the story of the broken chalice<sup>1</sup> was as easily proved by the testimony of various witnesses from Alexandria, and by that of eighty Egyptian bishops in their letter to Pope Julius. The issue of the examination was, that the fathers confirmed St Athanasius in the communion of the Church. They also declared to be innocent four Alexandrian priests, whom the Eusebians had compelled to flee for their lives.

This done, the case of Marcellus of Ancyra, accused by the Eusebians of favouring the heresy of Paul of Samosata, was taken in hand. Marcellus appeared in person to justify himself ; his accusers limited their accusation to his book. The council, therefore, after examining it, and after the context had been read, together with the passages condensed by the Eusebians, declared that the passages alluded to had been maliciously quoted as containing the sentiments of Marcellus, whereas, in fact, they were merely put in the way of question in the course of his argument, which went to prove the exact opposite to those questions. Accordingly, he was pronounced innocent, and confirmed in his bishopric. Asclepius (or Asclepas) of Gaza was also acquitted of the false charges alleged against him.

The Council then proceeded to inflict penalties upon the most guilty of the heretical party. The consecrations of

<sup>1</sup> Many years before, viz. in 329, the Eusebians had accused St Athanasius of having wantonly broken a chalice.—(See C. TYRE.)

Gregory and Basil were annulled, and themselves declared to be neither bishops nor Christians. Those persons whom they had deposed were pronounced innocent, and the usurpers to whom their churches had been given were, in their turn, deposed; these last were Quintianus of Gaza, Acacius of Cesarea, Narcissus of Hierapolis, George of Laodicea, Menophantes of Ephesus, Ursaces of Singedunum, Valens of Myrsa, Stephen of Antioch, and Theodorus of Heraclea. The last three formed the commission sent into the Mareotis against St Athanasius: they were sentenced to be anathematised, to be deprived of communion, and to be entirely separated from the Church. They also condemned Photinus and his heresy.—(*See* C. SIRMIMUM, 349.)

Then the fathers addressed a letter to the emperors, entreating them to set at liberty those who still groaned under oppression, and to forbid the civil authorities from in any way interfering against the Catholics. They wrote, besides, an epistle to Pope Julius, and a synodical letter to all the bishops of the Church, in which they exhorted them to subscribe to their judgment, and to refuse communion with or receive letters from those intruded bishops, whom they had deposed and excommunicated. They bid them to “charge their people that no one hold communion with them, for there is no communion of light with darkness.” In this letter they speak of the Arian heresy as the heresy of Eusebius, and they declare those persons to have obtained the glory of martyrdom who fell under the Eusebian persecution. Twenty-one canons (or twenty, according to the Greek text) were also drawn up in this council, but these canons were signed only by the bishops present, and were not included in the synodical letter, which latter was subsequently signed by the bishops of the Church generally, and came, therefore, to be regarded as œcumenical. These canons were not drawn up, as was usual, in the form of laws, but are rather propositions put by Hosius or some other bishop to the assembly, and approved unanimously.

1. Is conceived in these terms:—“Hosius, the bishop, said that an evil custom and pernicious abuse required to be abolished, by forbidding bishops to be promoted from one see to another; the cause of their doing so being well understood; for as it had never been seen that a bishop left a large bishopric to take a lesser one, it appeared clearly that



avarice and ambition were the motives for these translations. Wherefore," he added, "if you desire to inflict a heavier punishment upon those who offend in this manner, they must be separated from lay-communion." And all the fathers answered, "And so we would have it."

2. Declares that the same punishment, continued even to death,<sup>1</sup> shall be inflicted upon those who pretend, in extenuation, that they have been invited to take charge of their second bishopric by the faithful who were members of it. "Because," says Hosius, "these persons may have been persuaded to make the request by bribery and the hope of future remuneration."

3. Hosius made two propositions: first, that no bishop should be permitted to enter another province unless called to assist at some judgment; and, secondly, that for the honour of St Peter's memory, it be ordered that, if a bishop, condemned in his own province, maintained his innocence, his judges might write to Julius, Bishop of Rome, in order that he might determine whether the bishop's cause required a fresh hearing; that, if he and the judges whom he should nominate agreed in deeming a new trial requisite, it should be entered upon at once; but if not, the original sentence should stand good.

4.<sup>2</sup> Bishop Gaudentius submitted to the council an addition to the last canon, to the effect, that care should be taken that the bishop so condemned in the provincial synod, and appealing to Rome, should not be deprived of his see, nor a successor be appointed, until the cause should be entirely concluded by the pope.

5. Declares that in a case in which one bishop only shall remain in a province, and he shall neglect to consecrate

<sup>1</sup> "Perhaps none were ever denied communion at point of death, upon repentance, but only translated bishops; and whether even they were denied it, is a question that I am not able to determine. This canon seems to me to be such a law as was never like to be executed."—Johnson, *Clergyman's Vade Mecum*, vol. ii. p. 145.

<sup>2</sup> The third, fourth, and seventh canons of this council are always quoted in favour of the alleged authority of the See of Rome over other branches of the Universal Church. The remarks of Bishop Stillingfleet ("Origines Britannicæ," chap. iii. *ad finem*), and of Dupin ("Compendious Hist. of the Church," Cent. IV., chap. iv.), are conclusive with respect both to the local character of the council itself, and the limited authority which it confers, *as a new thing*, upon the See of Rome.



another, if requisite, the bishops of any neighbouring province may come and represent his duty to him; and then, if he shall persist in refusing to join with them in consecrating a bishop over those who require one, they shall themselves proceed without him to the consecration.

6. Forbids to consecrate a bishop for a small place where a priest suffices, for fear of lowering the episcopal dignity.

7. Hosius proposed, that in the case of a bishop condemned by the synod of his province, and appealing to Rome, if the Bishop of Rome should decide that it was necessary to have a new trial, it should be lawful for him either to delegate the cause to the bishops bordering upon the diocese of the accused bishop, or to send legates to the spot to take cognisance of the question.

8. Forbids any bishop to go to court except he be called thither by letters from the emperor.

9. Declares that any bishop having a petition to present to the emperor for the poor of his Church shall, instead of going himself, send his deacon.

10. Requires the aforesaid deacon, before setting out on his journey, to address the metropolitan, acquainting him with the object of his journey, &c., in order that from the metropolitan he may receive letters of recommendation.

11. Directs those who thus proceed to Rome to present themselves to the Bishop of Rome, that after having examined their business, he may, if he shall judge it expedient to do so, write to the court on their behalf.

12. Gaudentius proposed, further, that any bishop, through whose territory a clerk thus travelling to Rome should pass, should have authority to interrogate him, and if he found that he had not observed the regulations of the council, to exclude him from his communion. This also the council approved; but, at the suggestion of Hosius, it was settled that, before they began to act upon this rule, time should be allowed to enable the bishops to become acquainted with these canons.

13. Hosius proposed that if a lay person (not a lawyer, or one holding any charge) were required to be elevated to the episcopate, he should first be obliged to serve for a considerable period of time the offices of reader, deacon, and priest.

14. Hosius also proposed that it should not be lawful for

any bishop to remain for more than three weeks away from his diocese.

15. The foregoing canon was relaxed in favour of those possessing property out of their dioceses, whose business might compel them to remain away for more than three weeks. However, at the end of that period they were ordered to cease from attending the great church of the town at which they were, and to be contented with assisting the priest at mass in some inferior church.

16. Forbids any bishop to give the holy communion to a priest, deacon, or clerk excommunicated by his own bishop.

17. Provides that, in order to hinder acts of oppression on the part of hasty and choleric bishops, any priest or deacon condemned by a bishop shall have leave to appeal to the judgment of the bishops of the province.

18. In consequence of the remonstrance of Bishop Januarius, it was ordered that no bishop should entice away the clerks of another bishop, in order to ordain them for his own diocese.

19. Declares such ordinations to be null and void, and that the bishop so ordaining shall be punished.

20. Ætius, Bishop of Thessalonica, having certified to the council that many strangers, priests, and deacons, pleased with their abode at Thessalonica, continued there for a very long period, it was ordered that the above canons made for the case of absent bishops, should have force against these particular persons.

21. Allowed a bishop driven out of his own diocese for defending the discipline or faith of the Church, to abide in that of another bishop until he should be restored to his own.

According to the Preface of Dionysius Exiguus, these canons were written in Latin; and many learned writers consider the Greek copy to be a version, and not the original.

The canons of Sardica have been received by the whole Church.<sup>1</sup>—Tom. ii. Conc. p. 623.

<sup>1</sup> Dupin is, however, of a different opinion. Speaking of the regulation concerning appeals to Rome, he says, "It was neither received nor observed in the East; in the West the bishops of Africa opposed it" (see C. of AFRICA, A.D. 419); "and it was long before it was observed in the other countries of the West."

SATALA (372 or 373). A synod was held under St Basil of Cæsarea, who convened a synod of Armenian bishops, when he remonstrated with them against their indifference, and gave them rules for the due care of things neglected and disordered through their neglect.—P. Councils, 257.

SAUMUR (1253). [*Concilium Salmuriense, or apud Salmurum.*] Held in 1253, in the abbey of St Florentius, by Peter de Lamballe, Archbishop of Tours, and the bishops of his province. Thirty-two canons were published.

1. Directs that the canonical hours be duly said in all cathedrals and college churches.

3. Directs that the corporals be washed by the priests or deacons in their surplices, in a vessel perfectly clean and reserved for that purpose, and that the first water, at the least, be poured down the piscina; also that the altar linen, and that of the priests, be washed by some respectable woman apart from all other things; states that, in some churches of the province the church linen was found to be dirty and torn.

19. Orders that, if need be, the bishop shall compel abbots to restore the original number of monks in their monasteries.

27. Forbids clandestine marriages, and suspends for three years those of the clergy who have been present at them.

29. Forbids bishops to apply to their own use any part of the revenue of parochial churches.

30. Forbids clerks to leave any legacy to their bastards or mistresses, and declares all such legacies null and void.

32. Orders, under pain of excommunication, to observe all canons made by the Archbishop of Tours.—Tom. xi. Conc. p. 707.

SAUMUR (1276). Held August 31st, 1276, by John de Monsoreau, Archbishop of Tours, and the bishops of his province. Fourteen canons were published.

1. Orders that a light be always kept burning in all churches.

3. Forbids all pluralities of benefices with cure of souls without the bishop's dispensation.

7. Forbids monks to have places in several different monasteries.—Tom. xi. Conc. p. 1011.

SAUMUR (1294). Held in 1294, under Renaud de Montbason, Archbishop of Tours. Five regulations were drawn up.

1. Orders all ecclesiastics and monks to wear a suitable dress, and forbids them to wear colours.

2. Prescribes the condition upon which absolution may be given to the dying.

4. Forbids archdeacons and archpriests to send ecclesiastics about the country to receive confessions.—Tom. ix. Conc. p. 1395.

SAUMUR (1315). Held May 9th, 1315, by Geoffry de la Haie, Archbishop of Tours, who presided. Four canons were published.

1. For the preservation of Church property.

2. Against those who disturbed the ecclesiastical jurisdiction.

3. Forbids archdeacons, &c., to take anything from those whom they examined for holy orders.—Tom. xi. Conc. p. 1617.

SAVONIERES, in LORRAINE (859). [*Concilium ad Saponarias*, also called *Concilium Tullense*.] Held in 859, in the presence of Charles the Bald, King of France, and his two nephews, Lothaire and Charles, sons of the Emperor Lothaire. Bishops from twelve provinces attended, and thirteen canons were published.

2. Orders union amongst bishops, and the holding of synods.

6. Refers to the case of Venilon, Archbishop of Sens.

8. Refers to the affairs of the Breton bishops, and forbids them to withdraw from the jurisdiction of the Archbishop of Tours, their metropolitan.

10. Declares that the first six canons of Valence, upon the subject of grace, were read in the council, and that the bishops were divided in opinion concerning them; also that sixteen canons (including the above-mentioned six of Valence), drawn up fifteen days before at Langres, and the four canons of Quiercy against Gothescalcus, were read, but no synodical decision was obtained. Hincmar against Gothescalcus and Remigius of Lyons, in his favour, quarrelled, and the matter was finally referred to another council.—(See Cave. Art. Remigius, vol. ii. p. 42.)

13. Sets forth an agreement entered into by the bishops present, that during their lifetime they should each celebrate a mass for the other once a week, and that, after the death of any of them, certain specified prayers and masses should be said by the survivors.—(See C. of TOUSI, 859.) Tom. viii. Conc. p. 674.

SAVOY (1661). Conference of the Savoy. See Collier. ii. 877; Wheatley, &c.

SCHIRACHAVAN (862). A synod was held in 862 at Schirachavan in Armenia, by the Catholic Zacharias, before Ascint Pacratides, Prince of Armenia, in which the question of a re-union with the Catholic Church was discussed, and canons published, establishing the true faith.—(See Galanus Lib. 3.—Or., *Christ.*, tom. i. p. 1393.)

SCOTLAND (1187). [*Concilium ad castellum Puellarum.*] Held by the Legate Cardinal Vivian, in which he suspended Christianus, Bishop of Whithorn (*Candida Casa*), for refusing to attend the council; this last, however, according to Hovenden, “feared not the suspension, being defended by the power of Roger, Archbishop of York, whose suffragan he was.”—Wilkins’ *Conc.*, vol. i. p. 486.

SEDEN (1267). [*Concilium Sedenense.*] Held on the 1st November 1267, by Henry, Archbishop of Embrun. Twelve canons were published.

1. Of diligence in punishing heretics.

5. That no canon in minor orders may claim to vote in the chapter.

6. Orders prebendantes to serve their prebends in person, upon pain of losing the fruits.

8 and 9. Forbid lay persons to usurp tithe and to impede the episcopal jurisdiction.

12. Of the punishment of those who carry any ecclesiastical or secular canon before a Civil Court.—Mart., *Thes. Anec.*, tom. iv. col. 185.

SELEUCIA, in SYRIA (now *Suadiah*) (359). Held September 27, 359, in the church of St Tecla, by order of the Emperor Constantius. One hundred and sixty bishops were present, of whom about one hundred and five were semi-Arians, forty Anomæans,<sup>1</sup> and thirteen Catholics;

<sup>1</sup> Anomæans, the disciples of Ætius, who denied not only the substantiality of the Word, but even His *likeness* to the Father. In this they differed from the semi-Arians who believed the latter. Their name is from *ἀ*, and *ὁμός*.—Suicer, p. 365.

amongst these was St Hilary of Poitiers, who for four years had been banished into Phrygia. Amongst the semi-Arians were George of Laodicea, Silvanus of Tarsus, Macedonius of Constantinople, Basil of Ancyra, and Eustachius of Sebaste. The Anomæans formed the party of Acacius of Cesarea. The thirteen Catholic bishops, who probably came from Egypt, alone maintained the consubstantiality of the Word. Leonas, the imperial questor, had orders to attend the deliberations of the assembly.

The bishops forming the party of Acacius, anxious to avoid any inquiry into the several accusations and complaints which they were aware would be brought against them, insisted that first of all the questions relating to the faith should be examined ; and, after some discussion, they gained their point ; whereupon, in the very first sitting, they openly renounced the council and the creed of Nicea, and maintained that the Son was of a substance different from that of the Father. These impieties, however, were not endured by the semi-Arians, who formed the largest body in the council ; they made no other objection to the creed of Nicea than the use of the word "consubstantial," which they declared to be obscure ; hence vehement disputes arose between the two parties, which ended in the Acacians leaving the assembly, disgusted with its decision, viz., that the formulary drawn up at Antioch in 341 should be adhered to.

In the second sitting, the formulary of Antioch was confirmed by the semi-Arians, who were alone in the council. The Acacians, however, drew up a new formulary, full of contradictions, condemning at the same moment both the similarity of substance and the contrary.

In the third sitting the dispute was continued, Leonas having been deputed by the Acacians to attend for them, and to deliver their formulary of faith.

In the fourth the Acacians declared that they believed the likeness of the Son to the Father to consist in a likeness of will only, and not of essence ; the others, on the contrary, maintained a likeness of essence also ; and after much warm altercation no decision was arrived at.

In the fifth sitting the Acacians were summoned to attend to examine the case of St Cyril, who appealed from the judgment of Acacius, by whom he had been deposed ;

•

they, however, refused either to attend or to come to any agreement concerning the faith. After having summoned them repeatedly to appear and to reply to the accusations brought against them, the council proceeded to depose Acacius, Eudoxius of Antioch, George of Alexandria, and several others. They then reduced to the communion of their own respective churches, Asterius, Eusebius, and five others, until such time as they should disprove the accusations brought against them. Another bishop was elected to the see of Antioch. The sentence of the council was not, however, carried into effect, the deposed bishops having interest enough at court to prejudice the emperor in their favour.—Tom. ii. Conc. p. 804.

SELEUCIA (about 362). A synod of Macedonians, called together by Eleusius, Eustathius, and Sophronius, rejected the Acacians and the creed of Ariminum, and approved that of Antioch confirmed at Seleucia.—Soz. xiv., p. 228.

SELEUCIA (410). Held in 410,<sup>1</sup> in order to re-establish ecclesiastical discipline in Persia and Mesopotamia. Twenty-seven canons were made.

1. Orders prayers to be made for princes.
2. Contains a profession of faith agreeing with that of Nicea.
3. Orders that the consecration of a bishop be performed by three bishops at the least.
5. Excludes from every ministration priests and deacons who do not observe strict continence.
6. Ordains the same thing with respect to clerks guilty of usury.
7. Excommunicates all who have dealings with enchanterers, &c.
10. Directs that priests and other clerks shall eat in a place distinct from the poor.
11. Orders that their sleeping rooms also shall be separate.
- 15 and 16. Ordain that there shall be but one archdeacon

<sup>1</sup> By the metropolitan Isaac Maroutha, or Maruthas, Bishop of Martyropolis, who had been sent into Persia to negotiate for a cessation of the persecution which the Christians were suffering, was present, and drew up the canons; or, rather, Maruthas was the medium by which they were sent by the Western (*i.e.*, Greek) bishops into the East. Forty bishops were assembled.—(*See* CTESIPHON.)



in each diocese, who shall act as the arm and tongue of the bishop, to publish and execute his will.

20. Permits the archdeacon to celebrate the Holy Eucharist in the absence of the bishop, and gives him power to punish deacons under certain circumstances.

25. Forbids bishops to ordain priests and deacons anywhere save before the altar.—Mansi, *Supp.*, tom. i. col. 285.

SELINGSTAD near Mayence (1022). [*Concilium Salegunstadiense.*] Held in August 1022, by the Emperor Henry; Aribio, Archbishop of Mayence, presiding. Twenty canons were published.

3. Forbids the celebration of marriages from Advent to the octave of the Epiphany, from Septuagesima to the octave of Easter, during the fourteen days preceding the feast of St John the Baptist, and on fast days and vigils.

4. Forbids a priest having drunk anything after cock-crow in summer to say mass on the following day; allows of cases of necessity in winter.

6. States that complaints had been made of the conduct of some very foolish priests, who were in the habit of throwing the corporal into a fire, for the sake of extinguishing it, and strictly prohibits it.

9. Forbids talking in church or in the church porch.

10. Forbids lay persons, and particularly matrons, to hear daily the gospel, "In principio erat Verbum," and particular masses, such as the mass of the Holy Trinity or of St Michael. The canon seems to imply that this had been done, not out of devotion, but for purposes of divination.

16. Forbids any person to go to Rome without first obtaining the permission of his bishop or his deputy.

18. Notices the folly of those who, being guilty of some crimes, despise the penance imposed upon them by their own priests, and trust to obtaining a plenary absolution from the Roman pontiff, and declares that such indulgence shall not be granted to them; but that, in future, they shall first fulfil the penance imposed, and then go to Rome if they choose it, having first obtained leave from their own bishop.

After the canons follows an appendix concerning the manner of celebrating a council.—Tom. ix. Conc. p. 844.

SENLIS (873). [*Concilium Silvanectense.*] Held in 873, by the bishops of the provinces of Sens and Rheims, in which Carloman, the son of King Charles the Bald, was brought to judgment, deposed from every ecclesiastical dignity, and reduced to lay-communion, on account of his treasonable and other evil practices.—Tom. ix. Conc. p. 257.

SENLIS (1235). Held November 14, 1235, by the Archbishop of Rheims and six of his suffragans, who put the whole of the king's domains within the province of Rheims under an interdict.—(See C. of COMPIEGNE, A.D. 1235.)

SENLIS (1310). Held in 1310, by Philip de Marigni, Archbishop of Sens. Nine templars were condemned and burned, denying, in the hour of death, their previous confession of guilt, which had been extorted from them by torture.—Dubois, *Hist. Paris*, p. 551.

SENLIS (1315). Held in 1315 or 1316, by Robert de Courtenay, Archbishop of Rheims and his suffragans, in which Pierre de Latilly, Bishop of Chalons-sur-Marne (accused by Louis Hutin of the death of Philip le Bel, and of another murder, and imprisoned), demanded his liberty and the restitution of his property. Subsequently he was entirely justified of the charge, and was left in quiet possession of his bishopric. He died in 1372.—Tom. xi. Conc. p. 1623.

SENLIS (1326). Held in 1326, by William de Brie, Archbishop of Rheims, with seven of his suffragans (present either in person or by deputy). Seven canons were made.

1. Lays down the proper forms to be observed in holding councils.

4. Declares excommunicated persons to be incapable of suing at law, of defending themselves, and of giving evidence.

5. Excommunicates those who violate the asylum afforded by churches, either by dragging away forcibly those who have taken refuge there, or by refusing them nourishment.

6. Against clandestine marriages.

7. Against those who impeded ecclesiastical jurisdiction.—Tom. xi. Conc. p. 1768.

SENS (1140). [*Concilium Senonense.*] Held in 1140. Amongst those present were Louis VII., Samson of

Rheims, and Henry of Sens. In this council St Bernard charged Abelard, who was present, with his errors, accusing him of making *degrees* in the Trinity, as Arius had done ; of preferring free-will to grace, with Pelagius ; and of dividing Jesus Christ, with Nestorius ; he produced extracts taken from his works, and called upon Abelard either to deny having written them, or to prove their truth, or to retract them. Abelard, instead of defending himself, appealed to Rome ; whereupon the bishops present contented themselves with condemning his doctrine, passing no sentence upon him personally, out of deference to Innocentius II., to whom Samson and three of the bishops wrote, requesting his concurrence in their judgment. The pope condemned Abelard in the same year, and, in his answer to the letter of the bishops, declared that he concurred with them in the sentence they had passed, and that he had imposed perpetual silence upon Abelard. The latter published an apology, in which he confessed the sound Catholic faith, declared that he desisted from his appeal, and retracted all that he had written contrary to the truth. He died, in the end, in the monastery of Clugny, after ten years of retreat and penitence.—(See C. of SOISSONS, 1121.) Tom. x. Conc. p. 1018.

SENS (1199). Held in 1199, by the legate Peter, against the Poplicans (or Populicani), a sect of Manichæans (the author of which, called Terricus, was burnt). An investigation was made into the cases of those who were accused of this heresy ; amongst others, the Dean of Nevers, and Raynaldus, Abbot of St Martin, were charged with it ; the latter was deposed, being found guilty, not only of this heresy, but of two other errors, viz., that of the Stercoranists and of that of the Origenists, who taught that all men will at last be saved ; both of them appealed from the decision of the council to the pope.—Tom. xi. Conc. p. 3.

SENS (1256). Regnault, Bishop of Paris, and other bishops addressed a letter to Pope Alexander IV., in favour of William de St Amour, who had been excommunicated and deprived by that pontiff for his opposition to the Dominicans and support of the rights of the University of Paris. Alexander refused to listen to their remonstrances.

SENS (1320). Held in May 1320, by William de Melun, Archbishop of Sens. Four statutes were published.

1. Enacts that the bishops should grant an indulgence of forty days to those persons who would fast on the vigil of the feast of the Holy Sacrament.

2. Directs that places in which clerks were forcibly detained should be laid under an interdict.

4. Condemns those priests who dressed themselves improperly, such as in red, green, yellow, or white boots, &c., and wore beards and long hair.—Tom. xi. Conc. p. 1680.

SENS (1485). Held in 1485, by Tristan de Salazar, Archbishop of Sens, in which the constitutions published by his predecessor, Louis, in a council held A.D. 1460, were confirmed. Amongst other matters treated of were the following, viz., the celebration of the holy office, the reform of the clergy and of the monks, the duties of laymen towards the Church, &c.; also it is enacted that canons shall be considered to have been absent who are not present at nocturn, before the end of the "Venite," at the other hours before the first Psalm, and at mass before the end of the last "Kyrie;" most of these regulations were taken from the canons of Basle, and Lateran, and from the Pragmatic<sup>1</sup>.—Tom. xiii. Conc. p. 1721, Append.

SENS (1528). See C. of PARIS, 1528.

SEVILLE (590). [*Concilium Hispalense*.] Held November 4, 590, composed of eight bishops; St Leander, Bishop of Seville, presiding. It was decided that the donations and alienations of Church property made by the Bishop Gaudentius were uncanonical and void; also, authority was given to the lay judges to separate the clergy from their wives or mistresses.—Tom. v. Conc. p. 1588.

SEVILLE (618 or 619). Held in November 618, by St Isidore, the archbishop, at the head of seven other bishops, against the Acephalists, who denied the two natures in one person. Various regulations, chiefly relating to the particular circumstances of their Church, were also drawn up. All the acts of the council are contained in thirteen chapters.

1. Theodulphus, Bishop of Malaga, having complained of

<sup>1</sup> Chapter 3 forbids the dances and theatrical shows which it was at that time the custom to exhibit in churches; but allows the observances of old customs at Christmas and Easter, if conducted with devotion and decorum. Forbids, also, the sport of the mock bishop, introduced into the churches, invested with the episcopal ring, staff, mitre, and vestments.

the conduct of the bishops of his neighbourhood, who, during the confusion consequent upon the war, had appropriated to themselves much of his territory, it was ordered that all should be restored to him.

4. Forbids the ordination of clerks who had married widows, and declares such to be void.

5. Orders the deposition of a priest and two deacons, ordained under the following circumstances :—The bishop, who laboured under an affection of the eyes, had merely laid his hands upon them, whilst a priest pronounced the benediction.

6. Forbids a bishop of his mere will and pleasure to depose a priest.

7. Relates to the conduct of Agapius, Bishop of Cordova, who, being little skilled in ecclesiastical discipline, had granted permission to certain priests to erect altars and consecrate churches, in the absence of the bishop. The council forbids all such proceedings for the future.

10 and 11. Confirm the recent establishment of certain monasteries in the province of Betica, and forbid the bishops, under pain of excommunication, to take possession of their property; also allows monks to take charge of property appertaining to nunneries, upon condition that they dwell in distinct houses, and abstain from all familiar intercourse with the nuns.

13 and 14. Assert the doctrine of two natures in our Lord Jesus Christ united in one person.—Tom. v. Conc. p. 1663.

SICILY (366). [*Concilium Siculum.*] Held in 366, by Eustathius, Bishop of Sebastia, and the Oriental deputies, who, in a council of the bishops of the country, confirmed the faith as settled at Nicea, and nullified the proceedings at Ariminum; the use of the term “consubstantial” was approved, and the bishops drew up a synodal letter after the form given by Pope Liberius in his reply to a synodal letter of the Synod of Lampsacus.<sup>1</sup>—(See C. TYANA.) Tom. ii. Conc. p. 830.

SIDE in PAMPHYLIA (383 or 390). A council was held here in 383 or 390, at which the Massaliani were condemned under Amphilochius of Iconium.—Baron. 383, xxxix.

<sup>1</sup> See LAMPSACUS, 366.

SIENNA (1423). [*Concilium Senense.*] Held first at Pavia, and subsequently translated to Sienna, in 1423. This council lasted till the 26th of February 1424, and many sessions were held. Amongst the acts is a decree against the heresies previously condemned at Constance, and against all aiding and abetting the Wickliffites and Hussites. Indulgence was granted to their persecutors. The question of a reunion with the Greek Church was also debated, and its further consideration postponed. It was determined that everything relating to the Reformation of the Church should be referred to the council about to be held at Basle.—Tom. xii. Conc. p. 365.

SIGEDIN (367). A council of the Anomæans, among whom were Ursacius and Valens, Gaius and Paul, was held here, from which an epistle was written to Germinius, Bishop of Mursa, threatening him with some penalty if he did not declare himself to be also an Anomæan. His answer declared that he held Jesus Christ to be like to the Father in all things, except that the Father was Unbegotten.

SIRMIUM (351). The first<sup>1</sup> synod of Sirmium was held in 351, against Photinus, bishop of that see. His heresy was similar to that of Paul of Samosata; he denied the existence of our Lord before His birth of the Virgin, and maintained that He was merely man; but admitted that the Holy Spirit descended into Him, and that He might in a subordinate sense be called the Son of God. After having been condemned in the Council of Milan in 347, he betook himself to Constantius, and demanded a fresh hearing before judges to be appointed by the Emperor; this was granted to him, and he pleaded his cause against Basil of Ancyra in the presence of certain judges, all laymen nominated by the Emperor. He was, however, again condemned in the Synod of Rome, A.D. 349; an information of the decree against him having been forwarded into the East, the Oriental bishops met at Sirmium in this year, to confirm the act of condemnation, and to pass sentence or deposition upon Photinus, which was accordingly done. There

<sup>1</sup> Actually the first council of Sirmium had been held in 349, two years after Photinus, Bishop of Sirmium, had been condemned at Milan. A council was held here by Catholic bishops, gathered out of several provinces, who deposed him from the episcopate, but the popular feeling in his favour prevented it from taking place in this synod.



seems to be some question about the orthodoxy of the bishops who composed this council, as they drew up a formulary of faith, which is denounced by St Athanasius as erroneous. St Hilary, however, commends it as Catholic. It is not to be confounded with the confession which Hosius of Cordova was, by threats and violence, compelled to sign in a subsequent council, held in 357, from which the words *οὐσία, ὁμοούσιον*, were rejected.—Tom. ii. Conc. p. 729. Pagi in *Bar.*, A.D. 351, note xii. Cave's *Apostolici*, p. 406.

**SIRMIUM (357).** Held by order and in the presence of the Emperor Constantius, who was at the time in Sirmium, at the instigation of the Arian bishops, who having drawn up a new formulary of faith, rejecting the words *οὐσία, ὁμοουσία* and *ὁμοιουσία*, in which the Father was declared to be greater than the Son, endeavoured to force the Catholic bishops to subscribe it, and especially Hosius of Cordova. The old man, yielding to torture and imprisonment, at last consented, and signed the confession of faith; but Athanasius testifies that before his death he anathematised the Arian heresy.—Cave's *Apostolici*.

**SIS (1307).** Held at Sis, in Armenia Minor, in 1307, by Constantine, Archbishop of Cesarea, the King Leo II. and Haython, his father, together with thirty-five bishops, seventeen heads of monasteries, and many doctors being present. In this synod, a letter written by Gregory VIII., the last patriarch, to King Leo (Haython?), praying him to call a council and put an end to the schism from the Catholic Church, was read, and various decrees were drawn up and signed. Constantine was also elected Catholic of the Armenians in this synod. Many of the Armenians refused to receive its decrees.—Or., *Christ.*, tom. i. p. 1405.

**SOISSONS (744).** [*Concilium Suessionense.*] Held March 3, 744, by order of Pepin. Twenty-three bishops<sup>1</sup> were present. The heretic Adelbert was condemned in this council<sup>2</sup>; and ten canons were published.

1. Recognises the Nicene creed.

4. Forbids fornication, perjury, and false witness, to the

<sup>1</sup> The title of Archbishop began in this council to be given to the French Metropolitans. Odoarius subscribed himself Archbishop of Lugo, in Spain, in a deed, 747.—*Esp. Sag.*, tom. xl. p. 101.

<sup>2</sup> See C. ROME, A.D. 745, and LESTINES, 743.



laity ; orders all priests to submit to their bishop, to render an account to him every year of their conduct, to receive him when making his visitations, and to obtain from him the holy rite and chrism.

5. Forbids to receive strange clerks.

6. Directs bishops to take all possible measures for the extirpation of paganism.

7. Orders that the crosses which Adelbert had set up in his diocese should be burnt.

8. Forbids clerks to retain any women in their houses, except their mother, sister, or niece.

9. Forbids lay persons to retain in their houses women consecrated to God ; forbids them also to marry the wife of another man in his lifetime, for that no man may put away his wife except for adultery.—(*See C. of ROME, 745.*) Tom. vi. Conc. p. 1552.

SOISSONS (853). Held April 26, 853, in the monastery of St Medard, under Hincmar of Rheims,<sup>1</sup> composed of twenty-six bishops from five provinces. The king, Charles the Bald, was present during the deliberations of the council, which lasted through eight sessions. Thirty canons were published.

1. Recapitulates and confirms the judgment pronounced against Ebbo and the clerks whom he had ordained ; also confirms the elevation of Hincmar to his see.

2. Relates to the case of Heriman, Bishop of Nevers, at the time out of his mind, whose church was committed to the care of his archbishop.

4. Orders Amaury, Archbishop of Tours, to take charge of the bishopric of Mans, the bishop, Aldricus, being afflicted with paralysis, having addressed a letter to the synod for assistance, asking for their prayers during his life and after his decease.

7. Orders that the king be requested to send commissioners, who should re-establish divine service in the monasteries.

Mansi adds three other canons.—*Supp.* tom. i. col. 929. Tom. viii. Conc. p. 79.

SOISSONS (866). Held August 18, 866, by order of Charles ; thirty-five bishops attended. The clerks ordained by Ebbo, and who had been deposed in the council of 853,

<sup>1</sup> *See AFRICA, 402.*

were, by indulgence, re-established. Vulgude, one of the number, was, in this same year, consecrated Archbishop of Bourges.—Hincm., *Opusc.*, 18. Tom. viii. Conc. p. 808.

SOISSONS (909). See C. of TROSBY, A.D. 909.

SOISSONS (1092). Held in 1092 or 1093, by Raynaldus, Archbishop of Rheims, against Roscelin the Tritheist. Fulco, Bishop of Beauvais, attended in behalf of Anselm, Abbot of Bec (afterwards Archbishop of Canterbury), whom Roscelin, both in private and in his writings, had falsely charged with holding the same opinions as himself, viz. that the Father, Son, and Holy Spirit, were three distinct beings, existing separately, and that it might be said that there were three Gods, were not the expression harsh, and contrary to the phraseology in use. Being questioned before the assembly, he explained his views, and abjured the heresy imputed to him; but no sooner was the council dissolved, than he recanted, declaring that he had made his abjuration before the synod merely through fear of being assassinated by the ignorant populace unless he did so. Upon this Anselm wrote his tract "*De Incarnatione*," which he dedicated to Urban II. Subsequently, Roscelin, finding himself regarded by all Catholics as a heretic, and avoided, betook himself to Ivo, Bishop of Chartres, imploring his assistance, and abjuring again all his errors. At last he died, in retreat, in Aquitaine.—Pagi in *Baron.* A.D. 1094. Tom. x. Conc. p. 484.

SOISSONS (1115). Held in 1115, by Conon, Bishop of Præneste. From this council deputies were sent to the Carthusians, entreating and commanding them to send back into his diocese Godfrey, Bishop of Amiens, who had retired amongst them. This command was executed in the beginning of Lent. Another council was held in the same year at Rheims, upon the same subject by the legate Conon.—(See C. of BEAUVAIS, 1114.) Tom. x. Conc. p. 801.

SOISSONS (1121). Held in February 1121, by Conon, Bishop of Præneste,<sup>1</sup> and legate. In this council, Abelard was compelled to burn his book upon the subject of the Blessed Trinity, and was desired to make a confession of faith; he accordingly, with many tears and much difficulty, read the creed of St Athanasius; he was then sent to the monastery of St Medard, at Soissons, and subsequently to

<sup>1</sup> Or Palestrina.

that of St Denys.—(See C. of SENS, 1140.) Tom. x. Conc. p. 885.

SOISSONS (1456). Held July 11, 1456, by John, Archbishop of Rheims, who presided. The execution of the decrees of Basle was ordered, and the acts of the assembly of Bourges were confirmed, several other canons were enacted, which relate, amongst other things, to the dress of bishops, the approval of confessors, the preaching of indulgences, &c.—Tom. xiii. Conc. p. 1396.

STRIGONIA, or GRAN in HUNGARY (1114). Held in 1114, by Lawrence, the archbishop. Sixty-five canons were published.

2. Orders that the epistle and gospel be explained every Sunday to the people in large Churches; in small parishes the creed and the Lord's prayer.

3. Orders that in all large churches there shall be clerks of every degree.

4. Orders that the people shall come to the sacraments of penance and the Holy Eucharist at Easter and Christmas; the clerks at all the great festivals.

6. Orders that ignorant priests shall be deposed.

10. Enacts a penalty for not calling in the priest in time of dangerous sickness; in case of death, the penalty to be enforced against the wife or relations of the deceased; or, if he have none, against his agent and two of the old persons of the place in which he lived.

11. Forbids to raise to the episcopate a married man, unless with the wife's consent.

15. Forbids bishops and priests to keep slaves.

17. Forbids to consecrate a church which is not endowed.

18. Forbids to ordain a clerk without a title.

27. Directs that the bishop shall regulate the nourishment and manner of life to be observed by canons according to their rule.

28. Declares that the children of persons who have voluntarily embraced a canonical life may not lay claim to their property without their consent.

32. Forbids deacons and priests to marry after ordination.

37. Directs that abbots shall be seldom absent from their houses, and then only for a short time, and after notice given to the bishop.

38. Forbids abbots to use the episcopal ornaments, and

denies to them the power of preaching, hearing confessions, and baptising.

39. Forbids to confer holy orders upon monks.

46. Directs that nothing be said or sung in church but what has been ordered in synod.

47 and 48. Relate to drunkenness among ecclesiastics.

49. Relates to the same vice amongst the laity.

50. Directs that in every city the bishop shall have two houses for the incarceration of penitents.

53. Directs that a woman thrice deserting her husband shall, if noble, be put to penance, without any hope of ever being restored to him; if a woman of low degree, be sold as a slave. Also orders that a husband slandering his wife, by accusing her of adultery, shall suffer the same punishment. Orders the same penalties against a husband deserting his wife from motives of hatred and aversion; and gives liberty to the wife in such case to marry another.

54. Deposes any clerk marrying a second time, or marrying a widow or divorced woman.

55. Appears to allow of priests who have married twice exercising their office, if their wives consent to separate from them.

59. Forbids clerks to keep taverns, or to practise usury; deposes those who drink at taverns without sufficient cause.

61. Forbids Jews to keep any Christian servants.—Mansi, *Supp.*, tom. ii. col. 283, &c.

**SUFFETUM (528).** [*Concilium Suffetanum.*] Held in 528, at which St Fulgentius was present. Bishop Quodvult-Deus (who had disputed the point of precedency with him at the Council of Junga in Africa), at his request, presided.

**SUTRI (near ROME) (1046).** [*Concilium Sutrinum.*] Held in December 1046, by Henry the Black, King of Germany, to put an end to the schism which disturbed the Church. Three claimants existed to the papacy, viz., Benedict IX., Gregory VI., and Sylvester the Third. The first and third of these were deposed. Gregory VI. was invited to this council, and came, hoping to be recognised as sole pontiff; but finding various difficulties and obstacles in the way, he renounced the papacy, stripped himself of his ornaments, and gave back the pastoral staff, after having held the papal chair about twenty months.

After the council, Henry, accompanied by the prelates who had been present, came to Rome, and, by common consent of the Romans and Germans, Suidger was elected pope, who took the name of Clement II., and was consecrated on Christmas Day.—Tom. ix. Conc. p. 943. Baronius, A.D. 1046.

SYNNADA (516). [*Concilium Synnadense.*] Held about 230, or, according to some, in 256, upon the subject of Cataphrygian baptism. Baptism received out of the Church was declared to be null and void.—Tom. i. Conc. p. 760.

## T.

TARRAGONA (516). [*Concilium Tarragonense.*] Held on November 6th, 516, by John the archbishop, during the reign of Theodoric, King of Italy, and guardian of Amalric, King of Spain. Ten bishops were present, and thirteen canons published.

3. Forbids usury amongst clerks.

4. Forbids bishops, priests, and clerks to judge any cause on Sundays; allows them to do so on other days, provided they do not interfere in criminal cases.

7. Directs that the priest and deacon appointed to any country parish shall remain there during his week (*i.e.*, that the priest shall remain there one week, and then the deacon shall succeed him and keep his week) in order to celebrate Divine service with the clerks; and that *on Saturday* all the clergy shall attend in order to begin the Sunday office.<sup>1</sup> It also orders that matins and vespers shall be said daily.

11. Forbids monks to leave their convent in order to perform any clerical function, without leave from their superior.—Tom. iv. Conc. p. 1562.

TARRAGONA (1239). Held in 1239, by the Bishop of Sabine, Legate of the Apostolic See, assisted by the Bishops of Barcelona, Tortosa, Gerona, Urgel, Vich (*Vicensis*), Huesca and Lerida. Sixteen canons were published.

3. Orders the celebration of the Feast of St Thecla (with

<sup>1</sup> "Hence, perhaps, arose the custom, prevalent through almost the whole of Spain, of ceasing from work on Saturdays at the hour of vespers."—Vasæus, *Chron.*

nine lessons) and of St Francis, St Dominic, and St Antony, throughout the Province.

5. Contains a list of Festivals to be observed.

6. *Tolerates*, under certain circumstances, the celebration of mass by any priest *twice* on the same day; entirely forbids it *thrice* unless on Christmas day.

8. Directs that the priest shall make the hosts himself of the best and clean flour, without salt or leaven.—Martene, *Vet. Scrip. Coll.*, tom. v. col. 132.

TARRAGONA (1242). Held in 1242, by Peter, the archbishop, against the Waldenses in Arragon. Part only of the acts remain.—Tom. xi. Conc. p. 592.

TARRAGONA (1292). Held on Saturday, March 15th, 1292, by Roderick, Archbishop of Tarragona, assisted by the Bishops of Vich (*Vicensis*), Urgel, Tortosa, Barcelona, Saragossa, Huesca, and Lerida, together with the proctors of six others. Twelve canons were published, together with a preface.

2. Is directed against the defamers of the clergy.

6. Forbids clerks to administer the Holy Sacraments to the parishioner of another clerk without the consent of the latter or his diocesan, except the sacraments of baptism and extreme unction in cases of necessity, which it allows any priest to confer and dispense.

7. Declares that if the Archbishop of Toledo, or any other archbishop, passing through the province of Tarragona, shall cause his cross to be carried before him, or use the pall, or grant indulgences, the Bishop in whose diocese the offence has been committed shall, under pain of being suspended from entering the Church, oppose it to the utmost of his power.

8. Relates to heretics, and directs all rectors and vicars to receive well the preaching friars deputed by the Holy See as inquisitors of heretics.—Martene, *Vet. Scrip. Coll.*, tom. v. col. 289.

TARRAGONA (1317). Held on February 22, 1317, by Eximinus, Archbishop of Tarragona, assisted by Martin of Huesca; Berengarius of Vich; Raymond of Urgel; William of Gerona; William of Lerida; Berengarius of Tortosa; and Peter of Tarazona (*Tirasonæ*), together with proctors of five absent bishops. Seven canons are extant.

1. Against the Beguini and Beguinæ. Forbids them to meet together in numbers, to live two together in a house, except they be related, to wear mantles, to observe any new manner of life unsanctioned by the Church, to meet together to read or say anything unless at Church, offenders to be excommunicated.

2. Forbids them to have or read any theological book except a book of prayers previously approved by the Diocesan.

4. Forbids to administer to any girl a vow of virginity unless in the manner and by the persons lawfully appointed to do so.

6. Orders all canons and beneficed clerks to communicate twice a year.

7. Orders all clerks to observe the tonsure and proper ecclesiastical dress; to refrain from all worldly business and improper trade, especially those of butcher and tavern keeper.—*Martene, Vet. Scrip. Coll.*, tom. v. col. 305.

TARRAGONA (1329). Held on February 26th, 1329, by John, the Latin Patriarch of Alexandria, at the time administering the affairs of the Church of Tarragona. There were also present Raymond, Bishop of Valencia, Gaston of Gerona, Benignis of Tortosa, Raynaldus of Urgel, and Bernard of Lerida. Eighty-six canons were published, chiefly collected from those published in former councils.

9. Excommunicates any priest belonging to another province, who shall set up an altar in that of Tarragona.

16. Orders all beneficed clerks to attend the Synod of the Cathedral Church.

24. Declares that some Saracenic captives had come to baptism in order thereby to escape the yoke of slavery. Orders that in future they shall abide some days with the rector of the church, previously, that he may be able to judge whether they are sincere and fit for baptism.

30. Orders bishops, abbots, and priors to listen to the reading of the Word of God at meals.

33. Against Jews.

34. Forbids canons who have been canonically presented to chaplaincies by their bishop, of their own mere will to present others to those chaplaincies.

35. Declares that since the church of Tarragona, which is



the head and mother of the whole province, was built in honour of St Tecla, all and singular in the said province are specially bound to invoke and venerate her, and directs that the canons published in the sacred Council of Tarragona upon the observances of the Feast of St Tecla, V. and M., on the 23rd of September, shall be observed.

44. Declares that the following abuse exists in many places, viz.: when the tithe is carried home the payers demand a dinner, and in order to get more dinners they carried home the tithe by little portions each day, claiming always the dinner from the rector—obstinate offenders to be excommunicated.

45. Declares that tithe is to be paid to the Church by Saracens as well as Christians.

52. Declares to be excommunicated all persons, religious or secular, who in any way fraudulently conceal or try to suppress any instruments or deeds belonging to the church of Tarragona, by which it held its privileges and liberties.

56. Against rectors who never celebrated in their churches.

62. Renews the canon of Vienne, which forbade Mahometans to call upon the name of their prophet in an audible tone.

64. Orders bishops to proceed against concubinary priests, "*præsertim publicos.*"

62. Orders the observance of the Canon "*Omnis utriusque Sexus.*"

68. Orders that two persons in each Cathedral Church shall be sent to study theology and canon law.

69. Forbids bishops, prelates, and other clerks to give at dinner more than two kinds of meat; on fast days, three dishes of meat only (*fercula tria*).

72. Against blasphemers of God and the Saints.—Mart., *Thes. Anec.*, tom. iv. col. 283.

TASSUS (1177). Held by Gregory 5th, Catholic of the Armenians, to effect a union with the Greeks, which the Emperor Manuel greatly desired. According to one account, the design was frustrated by the death of Manuel, which happened during the council; but if this be true, the Synod must have lasted two or three years, for the emperor did not die before 1179 or 1180. Another and more probable reason is the unwillingness of the Greeks to

grant to the Catholic of the Armenians the style and dignity of patriarch of Antioch.—Or., *Christ.*, tom. i. p. 1400.

TELEPTA (or TELLA). [*Concilium Telense* or *Teleptense*.] Properly Zella (which see).

THEODOSIOPOLIS (or CHARNUM) (629), now *Erzerom*, the capital of Turkish Armenia. A council was held here by order of the Emperor Heraclius, at which all the bishops and magnates of Armenia were present, with Teser or Esdras, their catholic. Several Greek doctors also attended, and during a month debated the points at issue between the two churches. At length a reconciliation was effected, the acts of Theven annulled, and that council anathematised. Moreover the Synod of Chalcedon was received.

THEVEN or TIBEN (535). Held in 535, at a city of this name (the seat of the Catholic), in Armenia Major, under the Catholic Nierces the second, in which the Armenian Church renounced the Communion of the Orthodox Church, condemned the Church of Chalcedon, and admitted the Monophysite heresy. This council also ordered that the words "qui crucifixus es" should be added to the Trisagion, anathematised the Church of Jerusalem, and ordered the celebration of Christmas day, and the Epiphany on the same day.—Orien's *Christ.*, tom. i. p. 1381.

THIONVILLE (822). [*Concilium apud Theodonis-villam*.] Held in 822. Thirty-two bishops being present; amongst whom were Aistuphus of Mayence and Ebbo of Rheims. Four or five articles were drawn up in defence of ecclesiastical persons and property.—Tom. vii. Conc. p. 1519.

THIONVILLE (835). Held in February 835; more than forty bishops being present. All the proceedings against Louis-le-Débonnaire, in the assembly of bishops held at Compiègne in 833, were declared to be null and void, and he was conducted to the cathedral church of Metz, and was solemnly restored to his rights and privileges. This done, the prelates returned to Thionville, where Agobard of Lyons and Bernard of Vienne, who were absent, were solemnly deposed, together with Ebbo of Rheims, who, being present, himself consented to the sentence, and renounced the episcopate. Agobard was subsequently restored, and was present in the Council of Paris, held in 838.—Tom. vii. Conc. p. 1695.

THIONVILLE (844). Held in October 844, in a place called at present "Just" (Judicium); Drogon, Bishop of Metz, presided. In this council Lothaire, Louis, and Charles promised to observe brotherly concord amongst themselves. Six articles were drawn up, which the princes promised to observe. They are exhorted, amongst other things, to live in unity and brotherly love; to fill without delay the sees which, owing to their quarrels, had remained vacant; to hinder the laity from appropriating to themselves the property of the Church, &c.—Tom. vii. Conc. p. 1800.

THORP (1363). See canon 3, C. YORK, A.D. 1363.

THURINGIA (1105). [*Concilium Quintilineburgense* or *Northusense*.] Held in 1105, by the Emperor Henry, who had lately succeeded in reuniting Saxony to the Roman obedience. The council was held in the palace. The decrees of the preceding councils were confirmed; the heresy of the Nicolaitans (meaning the concubinage of the clergy) was condemned, &c.—Tom. x. Conc. p. 744.

TOLEDO (400). Held on the 1st September 400, under Patronus, or Patruinus, Bishop of Merida. This was a national council, and not merely provincial, as Nicolas Antonio asserts, who also erroneously places it, not at Toledo, but at *Celenis* in *Gallicia*, and makes Paternus, Bishop of *Braga*, to have been president; as, however, it appears from the acts themselves that this Paternus was a converted Priscillianist, and not yet admitted to communion, such a supposition is utterly untenable. Tillemont, without any grounds, denies that these canons belong to this council, and assigns them to the time of Pope St Leo. The reason for assembling this council, which consisted of nineteen bishops, was the troubles and disturbances caused by the heresy of the Priscillianists,<sup>1</sup> which sprung up towards the close of the fourth century. Nineteen bishops, from all the Spanish provinces, attended. Many of the sect of the Priscillianists who presented themselves, were received back into communion with the Church, after having abjured their errors.<sup>2</sup> In this council the

<sup>1</sup> See C. SARAGOSSA.

<sup>2</sup> Amongst these were two bishops, Symphosius and Dictinius, father and son, who were permitted to retain their sees, but were suspended for a time from communion with other churches.

Bishop of Rome is, for the first time, spoken of simply by the title of "pope."<sup>1</sup> Twenty canons were also published.

1. Forbids to admit to the order of priesthood a deacon who has had converse with his wife, and forbids similarly to elevate a priest to the episcopate.

2. Forbids to admit to any higher order than that of Ostiarius or Lector a man who had publicly done penance, and even restricts his administration of those offices. Reduces to the rank of sub-deacon a deacon who has been put to penance.

4. Enacts that a sub-deacon marrying a second time, shall be reduced to the rank of Ostiarius or Reader, and shall not be permitted to read the gospel or epistle; should he marry a third time, he shall be separated from the Church for two years, and then be admitted to lay communion only.

5. Deprives clerks who, having been appointed to any church in town or country, do not assist daily at mass.

7. Permits clerks whose wives do not lead a decorous life, to castigate them to any extent short of killing them, bind them or shut them up, and to make them fast; forbids them to eat with them until they have done penance.

8. One, who after baptism, becomes a soldier, cannot, if admitted to orders, rise to the diaconate.

9. Forbids a widow or woman who has professed to talk in her house to a clerk.

12. Forbids a clerk to leave his own bishop in order to attach himself to another.

13. Warns those who attend the other offices of the Church, but who do not communicate, that they must either receive the holy Communion, or take place amongst the penitents, upon pain of excommunication.

14. Orders that any one who shall have received the Holy Eucharist, without eating it, shall be driven from the Church as guilty of sacrilege.

17. Excommunicates a married man keeping a concubine; but permits unmarried men to do so. Allows either a wife or a concubine.<sup>2</sup>

<sup>1</sup> Constituamus autem, priusquam illis *per Papam*, vel per St Simplicianum communio redditur, non episcopos, non presbyteros, &c., ob illis ordinandos. (Definitiva Sent. § 9.)

<sup>2</sup> "Si quis habens uxorem Fidelis, concubinam habeat, non communicet; ceterum is qui non habet uxorem, et pro uxore concubinam

20. Restricts the consecration of the chrism to the bishops ; orders all priests to send a deacon or sub-deacon to the bishop at Easter, in order to receive it from him.

The other acts of this Synod were (1) a Rule of Faith in eighteen articles against the Priscillianists, and to which eighteen anathemas were attached.

TOLEDO (405). Another Synod was held about 405, under Pope Innocentius, who addressed a letter to the assembled prelates. *Florez*, tom. vi. 117.

TOLEDO (531 or 527). Held May 17, 531, or more probably in 527, according to *Florez*. Montanus, Bishop of Toledo, presiding over seven other bishops. Five canons were published.

1. Relates to the treatment of children offered by their parents to be brought up for holy orders ; directs that they shall be brought up under the eye of the bishop until their eighteenth year, when they shall freely choose their own future state. If they chose the clerical state, and promised chastity, they were to be admitted to the sub-diaconate at twenty years.

Others relate to the continence of the clergy, the preservation of Church property, &c.

In this council Toledo is, for the first time, spoken of as a metropolitan see.—Tom. iv. Conc. p. 1734.

TOLEDO (589). Held May 8,<sup>1</sup> 589 ; St Leander, the primate of Seville, was present, and in all there were seventy-two bishops and deputies from the different provinces under the rule of King Reccaredus, who attended in person, and presented his confession of faith. Eight deputies were also present. The main object of the council was to confirm the conversion of the Goths who had abjured

habet, a communione non repellatur ; tantum ut unius mulieris, aut uxoris, aut concubinæ. ut ei placuerit, sit conjunctione contentus. *Nat. Alex. Tract. III. de Sacramentis*, cont. iii. Opusc. i. p. 629. The following note from Labbe may be subjoined : " In notis decreti Gregoriani exponitur hoc decretum de justâ concubinâ, (ex sententia B. Augustini lib. de bono conjugali,) quæ est uxor minus solenniter ducta." See also the note at p. 1239, Conc. tom. ii. and Bingham, *Orig. Eccl.* vol. i, p. 493.

<sup>1</sup> The Synod met first on the 4th of May, on which occasion the king addressed them on the subjects for which he had convened them, viz., the conversion of the Goths and the restoration of discipline. The Synod then adjourned till the 8th, spending the interval in fasting and prayer.

Arianism, and who here presented a confession of faith, in which they declared their assent to the first four œcumenical councils, and anathematised the principal errors of the Arian party. Twenty-three canons were published, and as many anathemas directed as against other heresies and evils, so against those who deny the procession of the Holy Ghost from the Father and the Son, and those who refuse to anathematise the council of Ariminum.

1. Orders that all that the ancient canons prohibit shall be prohibited, and that they order shall be ordered.

2. Directs that, according to the king's writ, the Constantinopolitan creed shall be sung by the people in every church in the kingdom before the Lord's Prayer in the Eucharistical office.

3. That the bishop cannot alienate the property of his church.

5. Relates to the rule of continence to be observed by heretical bishops, priests, and deacons, when reconciled to the Church, as well as by all clerks, and orders that women of ill-fame, who have sinned with the faithful, shall be sold by the bishop, and their price given to the poor.

7. Orders that some portion of Holy Scripture shall be read daily at the tables of priests, to prevent idle conversation.

8. That no clerk shall covet the gifts made by the king for the service of the church.

9. That the churches of the converted Arians shall belong to the bishop of the see in which they are situated.

10. Forbids any to hinder women who desire to embrace the virgin state.

11 and 12. Relate to penitence. Forbid to reconcile without penance; forbid the priest to admit to penance without first cutting off the hair of the penitent, if a man, or changing her dress, if a woman.

14. Forbids Jews to have Christian women for wives or concubines.

16. That the priest, the judge, and the Lord of the soil shall extirpate idolatry.

17. That they shall be punished who beat their sons, in order to compel them to marry.

19. Leaves it to the bishop to fix the endowment to be given to a newly founded church.

20. Orders bishops to behave themselves with moderation.

22. Forbids to say anything but psalms at the funerals of the religious, without sobbing or singing the lugubrious canticle, which was the custom.

23. Forbids profane dances and songs on festivals.

These canons were confirmed by the king.—Tom. v. Conc. p. 997.

TOLEDO (597). Held May 17, 597; sixteen bishops attended; two canons only remain, and the subscription of thirteen bishops only appear.

1. Orders that priests and deacons who will not observe the law of continence shall be degraded, shut up in a cloister, and put to penance.

2. Forbids the bishop to appropriate to himself the revenues of any church or chapel in his diocese, and declares that they belong to the ministering priest.—Tom. v. Conc. p. 1603.

TOLEDO (610). Held October 23, 610; Protogenes, Bishop of Segovia, presiding over fifteen bishops, Aurasius, Bishop of Toledo, being a party concerned, was absent. The primacy of the See of Toledo over all the churches of the province of Carthagenia was established, and subsequently confirmed by an edict of King Gundemar, who added civil penalties for the infraction of the decree.—Tom. v. Conc. p. 1620.

TOLEDO (633). A national council was held in this city on the 5th<sup>1</sup> of December 633,<sup>2</sup> assembled from the whole of Spain, and that part of Gaul which was in subjection to the Goths; St Isidore of Seville presided, sixty-six archbishops and bishops being present:<sup>3</sup> amongst them were the metropolitans of Narbonne, Merida, Braga, Toledo, and Tarragona. Seventy-five canons were published.

1. Contains a profession of faith upon the subject of the Blessed Trinity and the Incarnation.

2. Directs that the same order of prayer and of psalmody shall be observed throughout the kingdom, and the same manner of celebrating mass.

<sup>1</sup> Loaysa and others say the 9th, but erroneously.

<sup>2</sup> In the third year of the reign of King Sisenandus, who, at his first entrance into the assembly, prostrated himself on the ground before the clergy, imploring their mediation with the Almighty.

<sup>3</sup> Sixty-two bishops and seven proctors of absent bishops.—*Garcias*. St Isidore presided at the desire of the other prelates, not of right, for the primacy was with the See of Toledo.



3. Orders that a national council shall be held annually, if possible ; otherwise a council in each province.

4. Relates to the proper mode of holding synods, and is of some length. It orders that on the first day of the synod, the church shall be cleared before sunrise, and all the doors shut except one ; that the bishops shall enter first, and take their seats in a circle, according to the date of their consecration ; then the priests ; after them the deacons, who are ordered to stand in sight of the bishops ; and last of all, the laity and notaries : this done, the door is directed to be shut, and silence and devotion enjoined upon all ; then the archdeacon, standing up, shall bid them pray : upon which all shall prostrate themselves upon the floor, and after private prayer, mingled with sobs and tears, one of the bishops shall rise up and say a prayer, to which all shall respond *Amen*. All having risen up and taken their places, a deacon in an alb shall read the canons relating to the holding of councils, and the metropolitan shall invite the bishops to proceed to business. It is forbidden to proceed to another matter until the first has been disposed of. Any clerk or layman desiring to appeal to the council is enjoined to mention his cause to the metropolitan archdeacon, who shall declare it to the council. No bishop is allowed to leave the synod before the others, nor shall the council be dissolved until everything is settled.

5. Directs that the metropolitans shall consult together before Epiphany concerning the proper time for celebrating Easter, and shall signify their determination to their suffragans.

6. Approves of leaving the question about single and trine immersion open ; but orders single immersion to be practised throughout Spain, to prevent schism.

7. Orders that the Passion be preached on Good Friday, and that the people, in an audible voice, ask forgiveness of their sins, in order that, being thereby purified from sin, they may worthily celebrate the great festival of Easter, and partake of the Holy Eucharist with a pure heart.

8. Deprives of the Easter communion those who break their fast on Good Friday before sunset, exception being made in favour of old and sick persons and children.

9. Relates to the benediction of the Paschal candle and lights on Easter Eve.

10. Is directed against an abuse then prevalent in many

churches, in which the Lord's Prayer was said on Sundays only; orders all clerks to say it daily at the office, either openly or privately.

11. Forbids to sing the Hallelujah during Lent, and on the first January and days of abstinence.<sup>1</sup>

12. Orders that immediately after the Epistle the Gospel should be read, which should be followed by the Lauds,<sup>2</sup> which in some churches were improperly sung after the Epistle.

13. Condemns the opinion of those who deemed it wrong to sing hymns composed by men in honour of the apostles and martyrs, on account of their not being taken out of Holy Scripture nor authorised by tradition.<sup>3</sup>

14. Orders that the canticle, "Benedicite, Opera Omnia," be sung on Sundays and Feast-days at mass, at the entrance of the chancel [in pulpito].

15. Orders, under pain of excommunication, that at the end of each psalm shall be sung, "Glory and honour be to the Father," &c., and not merely "Glory be," &c.

16. That in the Responds the *Gloria* should be added, except at funerals.

17. Excommunicates those (the *Alogi*)<sup>4</sup> who refused to acknowledge the inspiration of the Apocalypse, and also those who refused to read it in church from Easter to Pentecost.

18. That the priest shall not give the Benediction to the people after communion, but before.

19. Enumerates the cases in which persons may not be admitted to holy orders.

25. Is directed against ignorance in the clergy; requires them to be acquainted with Holy Scripture and the canons.

26. Orders that a priest, when appointed to any parish, shall receive a copy of the ritual from the bishop, and that,

<sup>1</sup> The Hallelujah is sung in the Roman Church after the Epistle, properly; at the above seasons the *Tractus* is sung instead.

<sup>2</sup> These were canticles appointed by the Mosarabic Office to be sung after the Gospel, *propter Gloriam Christi*. Berno Augiensis and Wal. Strabo erroneously understand by the *Lauds* here spoken of the Gradual of the Roman Church.—See BONA, Rev. Let. l. ii. c. 6.

<sup>3</sup> It states that some objected to the singing of the Gloria Patri at the end of each Psalm on this account.

<sup>4</sup> A sect of heretics who denied Jesus Christ to be the Eternal Word, and rejected St John's Gospel, and the Apocalypse. St Augustine opposed them.

when the priests attend the litanies or synods, they shall give account to the bishop of their manner of celebrating the holy office and administering holy baptism.

27. Orders that the priest at his ordination shall receive the *Planeta* "quæ idem est ac *Casula*." That he shall promise before the bishop to observe chastity.

28. That a priest unjustly deposed shall not only be restored, but shall receive as a distinction the Staff, Alb and Paten, as at his ordination.

30. Priests dwelling in places in the land of the enemy cannot send to, or receive from, their own country anything without the king's permission.

33. Forbids the bishop to take for his own share more than one-third of the revenue of the churches within his diocese.

34. Enacts that thirty years' possession shall give to a bishop lawful right over a church situated in the diocese of another bishop, if in the *same province*.

35. New churches to belong to the diocesan.

38. Founders of churches, or their children, in distress, to be supported by the church.

39. Forbids the deacons to pretend to the privileges of the priesthood, and to sit in the *first places*.

40. Forbids them to wear two stoles, which it declares to be unfit for even a bishop or priest; directs them to wear the stole over the left shoulder, and also that it be clean, and not worked with colours or with gold.

41. Orders all clerks, as well as the priests and deacons, to shave the entire crown of the head, and to leave but a slight rim of hair in the form of a circle.<sup>1</sup>

43. Women of ill-fame to be sold by the bishop.

45. A clerk voluntarily taking arms to be degraded and placed in a monastery.

46. Orders that a clerk found plundering a tomb be deposed from every ecclesiastical rank and office, and subjected to three years' penance.

47. Free-born clerks to be exempt from labouring in public works. This was also confirmed by the king.

48. Administrators of the goods of a church to be chosen by the clerk of that church.

<sup>1</sup> This appears to be the first *Synodical Regulation*, ordaining the tonsure in the form of the *Corona*.

51. Forbids bishops to ill-treat monks, but grants to them the exercise of their canonical authority over them, such as exhorting them to observe a good and holy life, instituting abbots and other officers, correcting those who infringe the rules, &c.

52. Enacts that monks forsaking the monastic state, in order to marry and settle in the world, shall be brought back and put to penance.

57. Forbids to compel Jews to profess Christianity; with regard to the compulsory conversions under King Sisbertus; it allows that they should continue to be considered as Christians, because they had received baptism, chrism, and the Holy Eucharist.

The following nine relate to the Jews, and to Christians who had apostatised to Judaism.

The 66th and following eight relate to the case of slaves.

67. Bishops cannot give liberty to the slaves of the church.

75. Anathematises all who conspire against regal authority.—Tom. v. Conc. p. 1700.

TOLEDO (636). Held in 636, under King Chintila; Eugenius, second Bishop of Toledo, presiding; twenty-two bishops, in all, were present. Nine canons were published, of which,

1. Orders public litanies every year for three days, beginning December 14th, except one of the three should prove to be Sunday, in which case the litany days were to be observed in the week following.

6. Orders that the religious who forsake their estate shall be brought back to it or excommunicated.

All the others relate to the prince, and the strengthening of his powers, &c.—Tom. v. Conc. p. 1735.

TOLEDO (638). Held January 9th, 638, under Silva, Metropolitan of Narbonne, in the second year of the reign of King Chintila. Fifty-two Spanish and Gallic bishops were present, either in person or by deputy. Amongst these were all the metropolitans, except him of Merida, who sent his proctor. Eighteen canons were published.

2. Confirms Canon 1 of the preceding council.

3. Enacts that, for the future, no king should ascend the throne without making a vow to defend the Catholic faith, and to rid the country of Jews and infidels; pronounces anathema against the prince who should violate this oath.

7. Orders that persons who, after having been admitted to penance, quit that state and resume the secular dress, shall be arrested by the bishop, and compelled to perform their course of penance, whether they will or not, in some monastery.

Fleury observes that this is the first time that we find mention of this compulsory penance, which evinced entire ignorance of the sound practice of antiquity.—Tom. v. Conc. p. 1740.

17. Renews a former canon against those who, during the life of the king, would appoint a successor; names the qualification of those who may be raised to the office.

TOLEDO (646). Held in 646, under King Chintausinthus, by twenty-eight bishops present,<sup>1</sup> and the deputies of eleven who were absent. Six canons were published.

2. Allows the bishop, or any priest who may be present, to complete the celebration of the sacred mysteries, when the celebrating priest is unable to proceed through sickness; excommunicates those who, without such cause, leave the celebration unfinished, or who celebrate after having partaken of the slightest particle of food.—Tom. v. Conc. p. 1836.

3. Commands bishops promptly to attend the burial of a defunct bishop when called to do so.—(C. VALENTIA.)

4. Restrains the exactions made by the bishops of Galicia in visitations.

5. Directs that the Religious who wander about, ignorant and disgraceful, should be confined to their monasteries.

6. Commands that, out of reverence to the king and the royal see, and for the comfort of the metropolitan, all the neighbouring bishops should attend at Toledo once a month, excepting at harvest and vintage.

TOLEDO (653). Held in 653, under Orontius of Merida; the king, Resesuinthus, being present, and fifty-two bishops, with the deputies of ten absent. The prince read his profession of faith, in which he acknowledged the first four œcumenical councils. Twelve canons were published.

1. Contains a definition of faith.

2. Condemns all oaths and vows to commit evil actions.

<sup>1</sup> The number was actually thirty, but twenty-eight of their subscriptions alone remain.

3. Excommunicates those who were guilty of simony.

7. Condemns those who forsake the episcopal or sacerdotal office upon pretext of having been admitted to such holy office unwillingly; orders those who so return into the world and marry to return to their duty, or to be shut up for life in a monastery.

8. Forbids to ordain those who are not instructed in the offices of the Church and the law of God, and who are not imbued with letters.

9. Excludes from the Easter communion, and from the privilege of eating meat for twelve months, those who break the Lent fast, except in cases of necessity, age, and infirmity.

12. Confirms the canons of a former council concerning the Jews.

Besides the bishops and deputies present, we find amongst the signatures those of ten abbots, the arch-priest and the primicarius of Toledo, and sixteen counts, and this is, according to Florez, the first time of such signature.

After the subscriptions there is a synodal decree, concerning the disposition of the king's property, and an edict of the king, confirming it.—Tom. vi. Conc. p. 394.

TOLEDO (655). Held November 2, 655, St Eugenius, the archbishop, presiding; sixteen bishops attended, and eighteen canons were published, many of which tend to repress the abuses committed by bishops in the administration of Church property.

1. That no one shall alienate any of the property of a church; if the offence be committed by the clerk of the church, the heirs of the founder to bring the case before the bishop; if by the bishop, before the metropolitan; if by the metropolitan, before the king.

2. Orders that during the lifetime of the founder of a church, he shall himself take care of it, and present to the bishop a fit person to be instituted to it, whom the bishop shall institute accordingly. If the founder does not present a fit person, the bishop to institute another with the consent of the founder; but if the bishop institutes or ordains any one against the consent of the founder, his ordination to be null.

9. Forbids a bishop who attends the funeral of another

bishop to receive more than a pound of gold if the latter were rich, and half a pound if he were poor.

11. Forbids to confer orders upon the slaves of the Church, except they have been first set free by the bishop.

18. Orders that newly baptised Jews shall show themselves in the assemblies of the Christians on all Jewish festivals.—Tom. vi. Conc. p. 451.

TOLEDO (656). Held December 1, 656, under Reccasuinthus; twenty bishops were present, amongst whom were St Eugenius, the Metropolitan of Toledo; Fugitivus, the Metropolitan of Seville; and St Fructuosus, the Metropolitan of Braga.<sup>1</sup> Five bishops who were absent sent deputies. Seven canons were published.

1. Orders that the Feast of the Annunciation shall, in future, be kept on the 18th of December, because that, falling in Lent, it interfered with the fast, and often with the celebration of Good Friday.

3. Forbids bishops to present churches to their relations and friends for the sake of the revenue to be derived.

4. That a widow intending to observe chastity in the religious state shall make her profession in writing before the minister of the Church, and thenceforth shall wear the dress, or at least a red or black veil, to mark her profession.

6. Directs that children devoted by their parents to the tonsure or religious life shall be compelled to fulfil the life; does not allow parents so to devote their children, after they have attained to ten years of age, without their own consent.

7. Forbids to sell Christian slaves to Jews or infidels.—Tom. vi. Conc. p. 459.

TOLEDO (675). Held November 7th, 675, under King Wamba; seventeen bishops of the province of Carthagera (amongst whom was Quiritius of Toledo), the deputies of two others, and six abbots, were present.<sup>2</sup> Sixteen canons of discipline were also published.

1. Declares that synods should be held without tumult,

<sup>1</sup> Fructuosus was elected to the See of Braga in this very council, in which the former prelate, Potamius, of his own accord, came forward and accused himself of certain crimes, for which he was deposed.

<sup>2</sup> It is commonly supposed that division of bishoprics attributed to Wamba was made in this council, but Florez (*Esp. Sag.*, tom. iv.) shows the incorrectness of this.



with polite discussion, and without vain talk and quarrelling and laughing.

2. The metropolitan shall instruct his suffragans, and they the clergy under them, how they ought all to be well informed in the law of God, and be constant in their studies.

3. Orders all the bishops of the province to conform to the order and ritual in use in the metropolitan church. This extended also to monasteries.

4. Forbids to suffer priests who are at variance to approach the altar, or to receive their offerings.

5. Decrees infamy, banishment, and perpetual excommunication (save in the hour of death) as the punishment of a bishop who sins carnally with the wife, daughter, &c., of a nobleman.

6. Deprives ecclesiastics who take part in the judgment of capital cases.

8. Enacts penalties to be enforced against priests who demand a fee for christening or for the chrism; orders bishops to punish such offenders under pain of suspension.

11. Exempts from excommunication those sick persons who, from extremity of illness, could not swallow the sacrament of Christ's body, and received therefore the Chalice *only*. This is an explanation and relaxation of canon 14 of the first Council of Toledo.

12. A penitent in danger of death to be reconciled if he dies before reconciliation. The offering for his soul shall be received and commemoration be made of him in the church.

13. Forbids a person possessed with a devil or out of his mind to serve at the altar or to approach it.

14. Orders that, where the revenues and number of clergy permit it, mass shall never be celebrated by one priest only, lest he should be taken ill, and the mass left unfinished, for want of another to take his place.

15. That a Synod shall be held annually on the day agreed upon by the metropolitan and the king; that all the bishops of the provinces shall be excommunicated for a year if they allow any year to pass without so meeting, unless the omission arise from the extraneous power of the king.—Tom. vi. Conc. p. 539.

TOLEDO (681). Held January 9, 681, under King

Ervigius. Julian of Toledo presided, at the head of thirty-four bishops, amongst whom were the metropolitans of Seville, Braga, and Merida. Thirteen canons were published.

1. Approves of the resignation of King Wamba (who had assumed the religious habit) and the election of Ervigius.

4. Declares to be null and void the consecration of a bishop for the little town of Aquis, in the immediate vicinity of Toledo, made by the Bishop of Merida against his own will, and against the canons, at the command of Wamba, and generally forbids to consecrate a bishop to a place which has not hitherto had a bishop.

5. Speaks of an abuse which had crept in, by which priests having to celebrate many masses in one day, partook only in the last. They condemn this abuse, "*nam quale est sacrificium cui nec ipse sacrificans participasse dignoscitur?*" Orders the priest as often as he offers the sacrifice so often to communicate.

6. Enacts that, in order to prevent any further delay in filling up the vacant bishoprics, it shall be lawful for the Metropolitan of Toledo to consecrate at once, and without consulting the churches, those persons whom the king shall choose, without prejudice, however, to the rights of the province, and provides that the new bishops shall, within three months, present themselves to their proper metropolitan.

8. Excommunicates those who separate from their wives, except for adultery.

10. Confirms, with the king's consent, the privilege of asylum to those who take refuge in a church, or anywhere within thirty paces of it.

11. Orders the abolition of every remnant of idolatry, and commands that slaves found guilty of it shall be flogged and imprisoned, and freemen guilty of mixing in it banished and excommunicated.

12. That there shall be a council held in each province on the first day of November.—Tom. vi. Conc. p. 1221.

TOLEDO (683). Held November 4th, 683, under King Ervigius, who was present; forty-eight bishops, four of whom were metropolitans, attended, Julian of Toledo presiding. Twelve canons were published, the Nicene

Creed having been first read, which from this time was sung in all churches in Spain.

The fifth is the extraordinary canon, which absolutely forbids the widow of the king to re-marry, even with a prince, and declares that if she does so her name shall be erased from the book of life.

7. Condemns the priest who, out of private revenge, uncovers the altars, puts out the lights, and ceases the offices of the church.

From the tenth it appears not to have been uncommon at this period for persons (even bishops) in time of dangerous illness to ask to be received to penance without confessing, or their conscience accusing them of, any particular sin, but for greater security.—Tom. vi. Conc. p. 1253.

TOLEDO (684). Held at the request of Pope Leo II., under King Ervigius, to receive and approve the sixth œcumenical council held at Constantinople against the Monothelites; seventeen bishops, ten deputies, and six abbots, attended. In the answer of the bishops to Leo they make no mention of the sixth œcumenical council, saying, in canon 7, that they decree that this council shall rank after the council of Chalcedon, in honour, place, and order. The council broke up on the 20th November.—Tom. vi. Conc. p. 1278.

TOLEDO (688). Held May 11, 688, under King Egica, Julian of Toledo presiding over sixty bishops, in order to explain certain expressions made use of in a confession of faith<sup>1</sup> drawn up by the Spanish bishops some years before, which had given offence to Pope Benedict II. These expressions related to the two wills in our Lord Jesus Christ; and it was decreed to be not contrary to Christian truth to maintain that in God the will proceeds from the will—"voluntatem ex voluntate procedere."—Tom. vi. Conc. p. 1294.

<sup>1</sup> This was a treatise sent by Julian *immediately* upon receipt of the acts of the œcumenical council of Constantinople, which Leo II. had sent into Spain in 683 for the confirmation of the Spanish Church, but as no national Synod could be convened immediately (the thirteenth Synod having only just dispersed, and the winter season making it impracticable to call the prelates all together again), Julian convoked a *provincial* council, to which the other metropolitans sent their deputies, and at which it was decided that St Julian should write at once to the pope explaining the circumstances of the case, and adding a definition of the faith agreeable to that of the sixth Synod.

TOLEDO (693). Held May 2, 693; composed of fifty-nine bishops, five abbots, and the deputies of three bishops absent; there were also present the King Egica and sixteen lords. In this council the decision of the previous council, concerning the procession of the will from the will, and of the essence from the essence, in God, was further explained. Twelve or thirteen canons were published.

6. Relates to the conduct of some priests, who, instead of using bread made for the purpose in the Holy Eucharist, contented themselves with offering on the holy table common bread cut into a round form. The canon orders that the bread used at the altar shall be made expressly for that purpose.

9. Excommunicated for life and deposed Sisbertus of Toledo, convicted of conspiring against the person of King Egica and his family. Felix, Bishop of Seville, was elected to fill the vacant see.—Tom. vi. Conc. p. 1327.

TOLEDO (694). Held November 9, 694. The subscriptions of the bishops present are lost. Eight canons were published.<sup>1</sup>

1. Directs that during the three days preceding the opening of any council, and during which a strict fast ought to be observed, nothing shall be discussed which does not refer to matters of faith, morals, and ecclesiastical discipline.

3. Orders that bishops, following the example of our Lord, shall observe the ceremony of washing the feet of the poor on Holy Thursday.

5. Condemns to excommunication and perpetual imprisonment priests who, from a vile and wicked superstition, shall say the office of the mass for the dead for the living, in order by so doing to cause their death.—Tom. vi. Conc. p. 1361.

TOLEDO (1324). Held November 21, 1324, by John, Archbishop of Toledo. Eight canons were published; in the preface to which it is ordered that they shall be observed together with those which the legate William de Gondi, Bishop of Sabina, had made in the Council of Valladolid

<sup>1</sup> The cause of the convocation of this council was an insurrection of the Jews against the king. It was decreed (c. viii.), that those who had rebelled should be sold as slaves, and all their property confiscated.

(1322). These canons, amongst other things, order bishops to attend the synods, and relate to the conduct and dress of clerks ; forbid priests to demand anything for masses said by them, but allow them to receive voluntary offerings ; forbid to say more than one mass in a day, except on Christmas Day.—Tom. xi. Conc. p. 1712.

TOLEDO (1339). Held in 1339, by Gil, Archbishop of Toledo, six bishops being present. Five canons were published.

2. Forbids to ordain any illiterate person.

3. Provides that in cathedral or collegiate churches some shall be compelled to study theology, the canon law, and the liberal arts.

5. Orders all rectors to keep a list of such of their parishioners as are of age, in order to effect the observance of the canon "*Omnis utriusque sexus*."—Tom. xi. Conc. p. 1869.

TOLEDO, or ARANDA (1473). Held December 5, 1473, in the burgh of Aranda, by Alphonso de Carille, Archbishop of Toledo. This council was numerously attended, and twenty-nine canons were published.

1. Orders that provincial councils shall be held biennially, and diocesan synods annually.

2. Orders curates to instruct their flocks in the principal articles of belief.

3. Forbids to promote to holy orders persons ignorant of Latin.

4. Forbids to receive a clerk from another diocese without letters from his bishop.

5 and 6. Relate to the dress of bishops and clerks ; forbid them to wear garments made of red and green silk, short garments, and white shoes, &c.

7. Relates to the proper observance of Sundays and Festivals.

8. Forbids ecclesiastics to wear mourning.

9. Orders the punishment of incontinent clerks.

10. Forbids to admit to parochial churches or prebends persons ignorant of Latin, unless, for good cause, the bishop shall think fit to dispense with it.

11. Inflicts a pecuniary fine upon ecclesiastics who play with dice.

12. Orders that all priests shall celebrate mass four times in the year, at the least, and bishops three times.

13. Forbids all preaching without the bishop's licence.

14. Enacts penalties to be enforced against clerks in the minor orders who do not wear the clerical habit and observe the tonsure.

15. Forbids ecclesiastics to furnish soldiers to any temporal lord, except the king, or to accept of lands upon condition of so doing.

16. Forbids the celebration of marriages at uncanonical times.

17. Excommunicates those who are married clandestinely without five witnesses, and suspends for three months the priest who shall officiate.

18. Excommunicates those who buy or sell the property of a vacant benefice.

19. Forbids the custom of performing, at certain times, spectacles, &c., and singing songs, and uttering profane discourses in churches.

20. Directs that persons dying of wounds received in duels shall not be allowed Christian burial, even though they may have received the sacrament of penance before death.

21. Excommunicates those who hinder the clergy from receiving tithe and enjoying their privileges, &c.

23. Orders that sentences of excommunication pronounced in any one diocese shall be observed in all others:

24. Places under an interdict the place from which any clerk has been forcibly expelled.

25. Forbids any sort of fee on account of ordination.

27. Grants to the bishop the power of absolving from synodal censures.

28. Provides for the publication of these canons in diocesan synods and in cathedral churches.—Tom. xiii. Conc. p. 1448.

TOLEDO (1565). Held on September 8, 1565. Christopher de Sandoval, Bishop of Cordova, was called upon to preside, on account of his being the oldest bishop of the province. The Bishops of Sigüenza, Segovia, Palencia, Cuença, and Osma, attended, with the Abbot of Alcalá le Real. Three sessions were held; in the first the decree of Trent, relating to the celebration of provincial synods was read; also a profession of faith, which was signed by all present. In the second session, thirty-one articles of refor-

mation were published, relating to bishops, curates, officials, proctors, residence, and divine service. In the third session, held 25th March, twenty-eight articles were drawn up, and the decrees of Trent relating to residence were read. Bishops were directed not to admit to the tonsure those who had no benefices immediately in view. Rules were laid down to guide curates in preaching, and instructing their people, &c.—Tom. xv. Conc. p. 751. Aguirre, *Con. Hisp.*, tom. iv. *Esp. Sag.*, tom. xlii. 140.

TORTOSA (in CATALONIA) (1429). [*Concilium Dertusense.*] Held in 1429 by Peter Cardinal de Foix. All the prelates and many ecclesiastics of the kingdoms of Arragon and Valencia, and of the principality of Catalonia, attended. The king's letters patent confirming the liberties and immunities of the Church were read; and at the end of the fourth session twenty canons were approved and published.

4. Orders that all beneficed clerks and ecclesiastics in holy orders shall keep breviaries, in order that they may say the office privately when hindered from attending in the choir.

5. Forbids the elevation of unworthy persons to holy orders.

6. Orders curates every Sunday to teach by catechising some part of the things necessary to be known by Christians in order to salvation, which it declares to be as follows: 1. What they ought to *believe*, contained in the articles of the faith. 2. What they ought to *pray for*, contained in the Lord's Prayer. 3. What they ought to *keep*, contained in the ten commandments. 4. What they ought to *avoid*, viz., the seven mortal sins. 5. What they ought to *desire*, viz., the joys of paradise. 6. What they ought to *fear*, viz., the pains of hell.

9. Orders neophytes to bring their children to church within eight days after their birth, in order that they may receive baptism.

15. Forbids the delegates of the holy see to go beyond their commission.—Tom. xii. Conc. p. 406.

TOULE (859). See C. SAVONIERES, 859.

TOULOUSE (1056). [*Concilium Tolosanum.*] Held in 1056, September 13, eighteen bishops being present. Ram-baldus, Archbishop of Arles, and Pontius, Archbishop of Aix, presiding. Thirteen canons were published.



1. Forbids simony.
3. Forbids any fees for consecrating a church.
4. Forbids all buying and selling of church preferment.
5. Enacts that, if a clerk have entered upon the monastic state in order to obtain an abbacy, he shall be compelled to continue the religious life, but shall be entirely excluded from the honour he coveted.
6. Orders abbots to see that their monks follow the rule of St Benedict in their manner of life, food, dress, &c. Any abbot or monk altering (*corrigentes*) these institutions to be corrected by his own bishop.

7. Enjoins celibacy upon priests, deacons, and other clerks holding ecclesiastical dignities; offenders to be deprived.

8. Forbids, under pain of excommunication, lay persons to apply church property to their own use.

9. Forbids the laity to plunder the effects of dead persons.

10 and 11. Relate to the payment of Church-dues and tithes.

13. Forbids, under pain of excommunication, all intercourse with heretics and excommunicated persons, unless for the purpose of converting them and bringing them back from their evil ways.

In this council Berenger, Viscount of Narbonne, made complaint of the conduct of Archbishop Guifroi, accusing him of giving away the lands appertaining to the Church of Narbonne to those who had borne arms for him. The result of his complaint is unknown.—Tom. ix. Conc. p. 1084.

TOULOUSE (1119). Held July 15, 1119; Pope Calixtus II. presiding, assisted by his cardinals, and the Bishops, Archbishops, and Abbots of Languedoc, Gascony, and part of Spain. Ten canons were published.

1. Is directed against the buying and selling of holy orders or livings.

3. Is directed against the followers of Peter de Bruis, a sect of Manichæans, ordering that the secular authorities shall repress those who affect an extreme piety, condemn the holy sacrament of Christ's Body and Blood, infant baptism, the priesthood, and other ecclesiastical orders, and lawful matrimony; directs that they shall be driven out of the Church as heretics.

5. Forbids to make slaves of free persons.

10. Excommunicates monks, canons, and other clerks, who quit their profession, or who allow their beard and hair to grow after the fashion of the people of the world.—Tom. x. Conc. p. 856.

TOULOUSE (1161). Held in 1161, convoked by the Kings of France and England, who were present. One hundred bishops and abbots of the two kingdoms attended, and solemnly recognised Alexander III. as pope, to the exclusion of Victor II.—Tom. x. Conc. p. 1406.

TOULOUSE (1219). Held in 1219 by the Cardinal of St Angelo, Legate of the Apostolic See. Four canons are extant. (1) Forbids all prelates, barons, knights, &c., to retain about them persons, by public report, suspected of heresy. (2) Orders all parishioners to attend their parish church on Sundays and Holy Days, and not to leave till the preaching and the entire mass is finished. (3) Orders them to go to Church on Saturdays at vespers, in honour of the blessed Virgin. (4) Contains a list of the days to be kept holy.—Mart., *Vet. Scrip. Coll.*, tom. v. col. 106.

TOULOUSE (1229). Held in September 1229. The Archbishops of Narbonne, Bordeaux, and Auch, being present, with many other bishops and abbots. Raymond, Count of Toulouse, with several lords, attended; also the Seneschal of Carcassone, and the two Consuls of Toulouse. Forty-five canons were published for the extinction of heresy, and the re-establishment of peace.

The first seven relate to the heretics. They enact that the archbishops, bishops, and exempted abbots, shall appoint in every parish a priest, and two or three laymen of good character, who shall take an oath constantly and minutely to search for heretics in houses, caves, and every place in which they may be hid; and, having taken precautions that those whom they have discovered shall not escape, to report the fact to the bishop, the lord of the place, or his bailiff.

6. Orders that the house in which any heretic shall be discovered be destroyed.

8. Forbids to punish any one as a heretic before the bishop has given his sentence.

10. Orders that heretics who have of their own accord recanted shall not be suffered to remain in their own villages, but shall be carried to some place free from all

suspicion of heresy ; orders them to wear two crosses upon their dress ; forbids to entrust them with any public office, &c.

11. Orders that such as pretend to be converted through fear of death, or from any other motive, shall be shut up, in order that they may not corrupt others.

12. Orders every man above fourteen years of age, and every woman above twelve, to abjure heresy, to make open profession of the Roman faith, and to swear to hunt out the heretics. This to be repeated every two years. Recusants to be looked upon as heretics.

13. Requires all persons arrived at years of discretion to confess to their own priest three times a year, and to receive the holy communion at Christmas, Easter, and Whitsuntide ; those who neglect to do so to be considered as heretics.

14. Forbids the laity to have in their possession any copy of the books of the Old and New Testament (except the Psalter, and such portions of them as are contained in the Breviary, or the Hours of the blessed Virgin), most strictly forbids these works in the vulgar tongue.

16. Declares all wills to be void which are not made in the presence of the priest or his vicar.

25. Forbids to be absent from church on Sundays.

26. Declares the following to be Festival days, viz., all Sundays ; Christmas Day ; Feasts of St Stephen, St John the Evangelist, the Holy Innocents, St Sylvester, the Circumcision, the Epiphany ; Feasts of the Purification, the Annunciation, the Assumption, and the Nativity of the blessed Virgin Mary ; Easter ; the two days after Easter ; the three Rogation days ; Whitsunday ; the two days after Whitsunday ; Feasts of the Nativity of St John the Baptist, and the Invention and Exaltation of the Holy Cross ; the Feasts of the Twelve Apostles ; Feasts of St Mary Magdalene, St Laurence, St Martin, St Nicholas, and the Dedication of St Michael ; and the Feasts of the Dedications of every church, and of all Saints to whose honour churches have been built.

42. Forbids women possessed of castles and other fortified places to marry men who are enemies to the faith and to peace.

43. Forbids judges to receive bribes.

44. Orders that counsel be provided gratis for the poor.  
—Tom. xi. Conc. p. 425.

**TOULOUSE (1590).** Held in May 1590, by the Cardinal de Joyeuse, Archbishop of Toulouse, assisted by the bishops of St Papoul, Rieux, and Lavaur, and the deputies of the bishops of Lombez, Pamiers, Mirepoix, and Montauban. Various regulations were made, relating to the duties of bishops, chapters, beneficed clerks, priests, and others; they also embrace the following subjects:—The holy sacraments, relics, indulgences, festivals, vows, seminaries, hospitals, excommunications, residence, &c.—Tom. xv. Conc. p. 1378.

**TOURS (461).** [*Concilium Turonense.*] Held November 18, 461, by St Perpetuus, Archbishop of Tours, assisted by nine bishops. Thirteen canons were made for the restoration of the ancient discipline.

1 and 2. Enjoin celibacy upon bishops, priests, and deacons.

3. Forbids them to live with or be on terms of too great familiarity with any woman.

4. Forbids a clerk to marry a widow.

5. Excommunicates those who renounce the ecclesiastical state.

6. Is directed against those who marry or offer violence to virgins consecrated to God.

7. Excommunicates homicides.

8. Condemns those who fall away from a state of penance after having entered upon it.

9. Deprives of communion bishops who get possession of the bishopric of another, or who promote the clerks of another bishop.

10. Declares ordinations made contrary to the canons to be null.

11. Condemns ecclesiastics who leave their own church, and go to another diocese, without their bishop's leave.

12. Condemns clerks who leave their dioceses to travel without letters from their bishop.

13. Condemns usury in clerks; allows other business and employments.

Mansi adds to these thirteen canons six others.—Tom. iv. Conc. p. 1049.

**TOURS (566 or 567).** Held November 17, 566; convoked by order of King Charibert, and composed of nine bishops. Amongst whom were Germanus of Paris, Prætextatus of

Rouen, and Euphronius of Tours, who presided. Twenty-seven canons were published.

1. Orders provincial councils twice a year.

3. Forbids to place the Body of Jesus Christ upon the altar after any fashion, and orders that it shall be placed under the cross.<sup>1</sup>

4. Forbids laymen to come close to the altar with the clerks during the office; but allows them, and women also, to enter the sanctuary for private prayer at other times, and also in order to receive the communion.

5. Orders each Church to maintain its own poor, that they may not be obliged to wander about.

6. Forbids clerks and lay persons to give letters commendatory (epistolium), allows this to bishops only.

12. Orders married bishops to live with their wives as with sisters.

13 and 14. *Episcopus Episcopam non habentem nulla sequatur mulierum turba.* (Magri) see Councils.

15. Orders that monks who leave their monastery in order to marry shall be separated from their wives, and put to penance; and that the aid of the secular powers shall be entreated in order to effect this.

17. Orders that monks shall fast during the three Rogation days and during the whole of Whitsun-week; from that time to the first August three days in each week; during September, October, and November, also three days in each week; and during December every day till Christmas. Again on the first three days of January;<sup>2</sup> and from Epiphany to Lent, three days in each week.

<sup>1</sup> "Ut Corpus Domini in altari non in imaginario ordine sed sub crucis titulo componatur," which, according to Baronius, means that the host shall not be placed amongst the images usually standing upon the altar, but only under the cross. Compare St Paulinus *Episc. ad Severum*, who says concerning the cross upon the altar:

Divinum veneranda tegunt Altaria foedus  
Compositisque Sacra cum cruce Martyribus.  
Cuncta salutifari coeunt insignia Christi  
Crux, Corpus, Sanguis, Martyris Ipse Deus.

See on this Canon, De Vert, *Ceremon. de l'Eglise*, vol. iv. p. 35. Some read "non in Armorio."

<sup>2</sup> But this was only *ad calcandam gentilium consuetudinem*. The canon recognises the fact that *all* the twelve days of Christmas are festivals.

23. Allows hymns composed by an author of respectability to be used at the holy office besides those of St Ambrose.

27. Declares that bishops taking any fee, &c., for ordination, are to be regarded not merely as guilty of sacrilege, but even as heretics.—Tom. v. Conc. p. 851.

TOURS (813). Held in 813, by order of Charlemagne, for the purpose of re-establishing ecclesiastical discipline. Fifty-one canons were published.

1. Orders the people to be faithful to the emperor, and to pray for his preservation.

2. Orders bishops to give themselves to the study of the Holy Scriptures, especially of the Gospels and the Epistles of St Paul, and to try to learn them by heart.

3. Orders them to acquaint themselves with the canons and the pastoral of St Gregory.

4, 5, and 6. Order that they shall preach frequently, that they shall be frugal in their repasts, and entertain the poor and strangers, affording them both bodily and spiritual food.

7. Forbids priests to be present at plays and farces, and all immodest exhibitions.

9. Forbids priests to administer indiscreetly the Lord's Body to boys and any chance persons, lest they be in sin, and so receive the greater damnation.

15. Anathematises those who give money in order to obtain a benefice.

16. Orders bishops to take care that the tithes of each church be divided between the priests, the poor, and the repairs, &c., of the church.

19. Warns priests not to administer the Holy Eucharist inconsiderately to children.

21. Forbids priests to eat and drink in taverns.

27 and 28. Forbid to give the veil to young widows, without good evidence of their sincere love of a religious life, and to virgins under twenty-five years of age.

37. Orders that prayer be made kneeling at all times, except on Sundays and during Easter.

38. Warns the faithful not to make a noise when entering church, not to talk when there, and to keep all bad thoughts out of their minds.

39. Forbids to hold pleadings in churches or church-porches.

- 40. Forbids to hold pleadings or markets on Sundays.
- 43. Is directed against the wicked habit of swearing.
- 50. Orders all persons to communicate at least thrice a year, unless hindered by some great crime.—Tom. vii. Conc. p. 1259.

TOURS (1055). Held in 1055, by Hildebrand, the Roman legate (afterwards Gregory VII.), and Cardinal Geraldus.<sup>1</sup> In this council Berenger was called upon to defend his opinions; but, not being able to do satisfactorily, he retracted, and made a public confession of the faith required of him, which he signed; whereupon the legates, believing him to be sincere, received him into communion.—Tom. ix. Conc. p. 1081.

TOURS (1060). Held in 1060, by Cardinal Stephen, the Roman legate, and ten bishops. Ten canons were made. The first four condemn simony.

6. Declares that those bishops, priests, and deacons, who, although aware of the interdict of Nicholas II., refused to abstain from the exercise of their functions, being at the time in a state of incontinence, should be irrevocably deposed.—Tom. ix. Conc. p. 1108.

TOURS (1096). Held in Lent, 1096, by Pope Urban II., who presided. The decrees of the Council of Clermont were confirmed. The pope received into favour King Philip (who had been excommunicated for forsaking Bertrade his lawful wife), upon his humbly making satisfaction.<sup>2</sup>—Tom. x. Conc. p. 601. Pagi.

TOURS (1163). Held on May 19, 1163, in the church of St Maurice, by Pope Alexander III., assisted by seventeen cardinals. There were also present, besides Louis VII., King of France, one hundred and twenty-four bishops, four hundred and fourteen abbots, and an immense multitude of others, both ecclesiastics and laics. These prelates were assembled from all the provinces in subjection to the kings of France and England; some few of them also were

<sup>1</sup> It seems probable that Geraldus presided, not in this, but in a previous council held at Tours, of which Eusebius (Bruno), Bishop of Angers, makes mention in his epistle to Berenger.

<sup>2</sup> This is the account of Bertholdus; but Labbe accuses him of error, and asserts that the reconciliation of King Philip took place in the Council of Limoges, held in this year (which see). It seems to be more probable that Philip applied for absolution in this council, and was refused.



Italians, who had declared for Alexander. Amongst the English prelates was St Thomas, Archbishop of Canterbury, who was received by the Pope with extraordinary honours, all the cardinals present, except two in immediate attendance upon Alexander, being sent beyond the city walls to meet him. The Archbishop of Canterbury sat on the right hand of the pope, the Archbishop of York on the left. The immediate object of the council was the condemnation of the synods of Pisa and Lodi, convoked by the Emperor Frederic. Ten canons were published.<sup>1</sup>

2. Condemns usury amongst the clergy.

4. Is directed against the Albigenses, and forbids all intercourse with them; forbids even to give them a retreat or protection, or to buy and sell with them.

5. Forbids to entrust churches to stipendiary priests, or to such as were hired for an annual sum by the laity.<sup>2</sup>

8. Forbids monks to leave their cloisters in order to practise medicine or to learn the civil law.

9. Declares all ordinations made by Octavianus,<sup>3</sup> and other heretics or schismatics to be null and void.—Tom x. Conc. p. 1411. Mart., *Thes. Anec.*, tom. iv. col. 143.

TOURS (1236). Held June 10, 1236; Juhel de Mayenne, Archbishop of Tours, presiding. Fourteen canons were published.

1. Forbids the crusaders or other Christians to kill or injure the Jews, or to plunder or ill-use them in any way; also orders the secular judges to give up to the ecclesiastical authorities any crusaders whom they may have seized on account of any crime.

7. Orders that all wills shall be put into the hands of the bishop or his archdeacon within ten days after the death of the testator.

<sup>1</sup> Martene gives twelve others.

<sup>2</sup> Collier says that it was sometimes the custom for lords of the manor, who had built churches upon their estates, to hire a priest for a year to officiate in the parish, to remove him at their pleasure, and to reserve what proportion of the tithes they thought fit in their own hands, and thus religion suffered by these pretended benefactions. It was the object of this canon (which relates only to those who receive the benefice from the laity) to obviate this.—(Barham's Ed.) vol. ii. p. 266; fol. edit., i. 349.

<sup>3</sup> Cardinal Octavianus, who in 1159 was elected pope, in opposition to Alexander III., under the title of Victor VIII. His election was made by two cardinals only.

8. Denounces those who have two wives living, declares them to be infamous, and orders that they shall be tied up in public, unless they can pay a heavy fine; orders priests to publish every Sunday in Church the sin of having two wives living.

13. Orders the bishops to instruct and to provide for the subsistence of the new converts from Judaism and heresy.—Tom. xi. Conc. 503.

TOURS (1239). Held in 1239, by Juhel de Mayenne, Archbishop of Tours, and his suffragans. Thirteen canons were published, "with the approbation of the holy council;" the use of which expression in this case shows that the approbation was not confined to the pope and his legates.

1. Orders that the bishop shall appoint three clerks, or three reputable laymen, in every parish, who shall take an oath to report faithfully concerning all scandals in morality, faith, &c., happening in the neighbourhood.

4. Forbids to receive any thing for the administration of the sacraments; without prejudice, however, to pious customs.

5 and 6. Forbid curates and rectors to excommunicate their parishioners of their own authority.

12. Forbids clerks and monks to retain any female servants in their houses or priories.—Tom. xi. Conc. p. 565.

TOURS (1282). Held August 1, 1282, by John de Monsoreau, Archbishop of Tours, who presided. Thirteen canons were published.

1 and 2. Are directed against needless lawsuits.

3. Forbids clerks and monks to frequent taverns.

4. Excommunicates those who steal or tear the church books and injure the furniture.

5. Orders the observance of customary processions.

6. Orders the punishment of usurers according to the canon of Lyons.

12. Is directed against those who hinder the payment of tithe.—Tom. xi. Conc. p. 1183.

TOURS (1396). Held on the Tuesday after the Festival of St Luke, 1396, by Ameil, Archbishop of Tours. Twenty-six canons were published.

TOURS (1448). See C. of ANGERS, 1448.

TOURS (1510). A general assembly of the French clergy was held, by order of Louis XII., in September 1510,

on account of the sentence of excommunication passed against him by Pope Julius II. The object of the council was to discuss the question, how far it was necessary for Louis to respect the spiritual weapons of the Church, when in the hands of an adversary who used them only to further injustice, and in matters purely temporal. Eight questions were discussed. The following are the most important:—

2. Is it allowable for a prince, in defence of his person and property, not only to repel injustice by force of arms, but to seize the lands of the church in the possession of the pope, his declared enemy, not with any view of retaining them, but only in order to cripple the pope's means of injuring him? Answer in the affirmative.

3. Is it allowable for a prince, on account of such declared hatred on the part of the pope, to withdraw from the obedience of the latter, the pope having stirred up other princes to make war upon him, and urged them to seize upon his territories? Answer: that it is lawful so to withdraw from obedience, not, however, altogether, but so far as the defence of the prince's temporal rights shall render necessary.

4. This withdrawal from obedience being supposed, how is the prince to conduct himself with regard to his subjects, and the prelates with regard to other ecclesiastics, in all those matters in which recourse is usually had to the see of Rome? Answer: it is necessary in such a case to keep to the ancient common rights, and the Pragmatic Sanction taken from the decrees of the Council of Basle.

8. If the pope, without any attention to justice, or even to the appearance of right, employs arms and artifices, and publishes censures against the prince, and against those who protect and defend him, ought the latter to be deserted? Answer: that such censures are altogether null, and not binding in law.—Tom. xiii. Conc. p. 1481.

TOURS (1583). Held in September 1583; Simon de Maillé, the archbishop, presiding; the Bishops of Angers, Nantes, St Brien, Rennes, and Quimper, and the deputies of those of St Malo and Mans, were present.

A petition was read, which it was proposed to present to the king, Henry III., requesting him to order the publication of the decrees of Trent in his states; also another petition to the pope, to induce him to remedy certain

abuses in the matter of benefices. A formulary of faith, to be signed by all beneficed clerks, was drawn up, and regulations were made to prevent simony. In consequence of the appearance of the plague in Tours, the prelates adjourned the council to Angers.—(See C. of ANGERS, 1583.) Tom. xv. Conc. p. 1001.

TOUSI (859). [*Concilium Tullense, or apud Saponarias.*] Held in June 859. Charles the Bald and the sons of the Emperor Lothaire were present. Thirteen canons were published, of which the 1st treats of the reconciliation of Charles and his brother Louis. The 6th relates to a charge of treason brought by Charles the Bald against Venilon, Archbishop of Sens. Canon 8th relates to the case of the Breton bishops, who had been guilty of schism in separating from their metropolitan. The 10th contains certain dogmas relating to grace, (originally put forth in the first six canons of Valence, and in the synod of Quiercy, concerning which there arose a great contention amongst the bishops present. Synodal letters were addressed to Venilon, the Breton prelates, and to those factious and seditious persons, whose unbridled licentiousness had caused extreme disorder.—(See C. SAVONIERES, 859.) Tom. viii. Conc. p. 974.

TOUSI (860). [*Concilium Tullense, or Tussiacense.*] Held at Tousi (a place in the diocese of Toul), on October 22, 860. Forty bishops from fourteen provinces attended. Five canons were published, directed against robbery, perjury, and other crimes, then very prevalent. Although only forty bishops were present, these canons are signed by fifty-seven; the decrees of councils being often sent to the bishops who were absent, for their signature.

1. Is directed against invaders of sacred things.
2. Concerning the incontinence of virgins or widows consecrated to God.
3. On perjury and false witnesses.
4. Against robbers and others guilty of various crimes.
5. Concerning vagabond clerks and monks.

A synodal letter was also drawn up, addressed to the invaders of ecclesiastical rights and property, and the plunderers of the poor.—Tom. viii. Conc. p. 702.

TRENT (1545). [*Concilium Tridentinum.*] This council was first convoked, June 2nd, 1536, by Pope Paul

III., to be held at Mantua, May 23rd, 1537. In the bull of convocation he declares that, anxious to free the Church from the new heresies which had sprung up, and desirous to bring back the ancient state of discipline, he had thought it expedient and necessary to call an œcumenical council. Subsequently, the Duke of Mantua having refused to permit the assembling of the council in that city, the pope prorogued the meeting to November, without naming any place. Afterwards, by another bull, he prorogued it till May, 1538, and named Vicenza as the place of assembly; in the meantime, he nominated certain cardinals and prelates to look into the question of reform, who, in consequence, drew up a long report upon the subject, in which they divide the abuses needing correction into two heads:—

1. Those concerning the Church in general.
2. Those peculiar to the Church of Rome.

Paul himself proposed a reformation in full consistory; but opinions were divided, and the question was referred to the coming council.

When the time arrived, however, not a single bishop appeared at Vicenza; whereupon the pope again prorogued the council to Easter, 1539, and subsequently forbade its assembling until he should signify his pleasure upon the subject.

At last, at the end of three years, in the year 1542, after much dispute between the pope, the emperor, and the other princes in the Roman communion, as to the place in which the council should be held, the pope's proposition that it should take place at Trent was agreed to; whereupon the bull was published, May 22nd, convoking the council to Trent on the first of November in that year. Subsequently, he named as his legates in the council, Cardinal John del Monté, Bishop of Palestrina (afterwards Pope Julius III.), Marcellus Cervinus, and the cardinal deacon Reginald Pole. However, difficulties arose, which caused the opening of the council to be further delayed, and the first meeting was not held until December 1545.

The council was opened, and the first session held, December 13th, when there were present, the three legates, four archbishops, and twenty-two bishops, in their pontifical vestments. Mass was said by the Cardinal del Monté,

and a sermon preached by the Bishop of Bitonte;<sup>1</sup> after which, the bull given November 19th, 1544, and that of February 1545, were read, and the Cardinal del Monté explained<sup>2</sup> the objects which were proposed in assembling the council, viz., the extirpation of heresy, the re-establishment of ecclesiastical discipline, the reformation of morals, and the restoration of peace and unity. He then exhorted the fathers to avoid disputes, and to labour only for the glory of God, whose eyes were upon them, as well as those of the angels, and the whole Church.

The next session was then appointed to be held on the 7th of January following.

On the 18th and 22nd of December, congregations were held, in which some discussion arose about the care and order to be observed by prelates in their life and conversation; amongst other things noticed was the abuse introduced at Rome, where the prelates at all times, except when engaged in the exercise of their functions, wore the secular dress.

On the 5th of January another congress was held, in which Cardinal del Monté proposed that the order to be observed in conducting the business of the council should be the same with that at the last Council of Lateran, where the examination of the different matters had been entrusted to different bishops, who for that purpose had been divided into three classes; and when the decrees relating to any matter had been drawn up, they were submitted to the consideration of a general congregation; so that all was done without any disputing and discussion in the sessions. A dispute arose in this congregation about the style to be given to the council in the decrees. The pope had decreed that they should run in this form, "The Holy Œcumenical and general Council of Trent, the Legates of the Apostolic See presiding," but the Gallican bishops, and many of the Spaniards and Italians, insisted that the words "representing the universal Church," should be added; this, however, the legates refused, remembering that such had been the form

<sup>1</sup> Which (say Fra Paolo Sarpi and his annotator) every body condemned, for its fulsome flattery, profane allusions, ridiculous comparisons, and general unworthiness.

<sup>2</sup> According to Raynaldus, this speech of the cardinal was not made in this, but in the following session.

used in the councils of Constance and Basle, and fearing lest, if this addition were made, the rest of the form of Constance and Basle might follow, viz., "which derives its power immediately from Jesus Christ, and to which every person, of whatever dignity, not excepting the pope, is bound to yield obedience."

In the second session, four archbishops (amongst whom were Oläus Magnus, titular archbishop of Upsala,<sup>1</sup> and Robert Vaucop (*Venantius*), titular archbishop of Armagh); twenty-eight bishops (amongst them the Bishop of Worcester), three abbots, and four generals of orders, were present, making in all forty-three prelates.

A bull was read prohibiting the proctors of absent prelates to vote; also another, exhorting all the faithful then in Trent to live in the fear of God, and to fast and pray. The learned generally were exhorted to give their attention to the question, how the rising heresies could be best extinguished. The question about the style of the council was again raised.

In the following congregation, January 13, the same question was again debated, the legates declaring that such discussions, by showing the want of unity among themselves, would rejoice the Protestants. Nothing was settled in this matter, and they then proceeded to deliberate upon which of the three subjects proposed to be discussed in the council (viz. the extirpation of heresy, the reformation of discipline, and the restoration of peace), should be first handled. Three prelates were appointed to examine the procuration papers and excuses of absent bishops.

In the next congregation the deliberations on the subject to be first proposed in the council were resumed. Some wished that the question of reform should be first opened; others, on the contrary, maintained that questions relating to the faith, as being at the root of all, demanded immediate notice. A third party, amongst whom was Thomas Campeggio, bishop of Feltri, asserted that the two questions of doctrine and reformation were inseparable, and must be

<sup>1</sup> His brother John was the last Catholic archbishop of the see, and who retired to Rome upon the introduction of Lutheranism by Gustavus Vasa. When John died in 1544, the pope nominated to the vacant see this Oläus, who, of course, never took possession, and dwelt at Rome.



treated of together : this latter opinion ultimately prevailed ; but at the moment the sense of the assembly was so divided, that no decision was arrived at.

It was then resolved that congregations should in future be held twice a week.

In the congregation held January 22nd, the party in favour of entering at once upon the subject of reform was much increased, but the three legates continued their opposition to their scheme. Subsequently, however, they proposed that they should always take into consideration together one subject relating to the faith, and one relating to reform, bearing one upon the other.

On the 24th a curious dispute arose about the proper seal for the use of the council. Some desired that a new seal should be made ; but the legates, upon the plea that there was no workman in Trent capable of executing the work, and that it would be necessary to send to Venice for the purpose, succeeded in having the seal of the first legate attached to the synodal letters.

In the third session a decree was read which declared that the council was resolved, after the example of the fathers, to commence their deliberations by reciting the confession of their faith. The creed was then read word for word, without addition, and the majority of the prelates having signified their acquiescence in the decree and its wording, the session was terminated.

In a congress, held on February 22nd, the legates proposed that the council should enter upon the subject of the Holy Scriptures ; and four doctrinal articles were presented, extracted by the theologians from the writings of Luther upon the subject of Holy Scripture, which they affirmed to be contrary to the orthodox faith.

1. That all the articles of the Christian faith, necessary to be believed, are contained in Holy Scripture ; and that it is sacrilege to hold the oral traditions of the Church to be of equal authority with the Old and New Testament.

2. That only such books as the Jews acknowledged ought to be received into the canon of the Old Testament ; and that the Epistle to the Hebrews, the Epistle of St James, the Second Epistle of St Peter, the Second and Third Epistles of St John, the Epistle of St Jude, and the

Apocalypse, should be erased from the canon of the New Testament.

3. That the true sense of Holy Scripture is to be gained from the original text in which it was written, and that the Latin version is full of errors.

4. That Holy Scripture is easy to be understood, and clear, and that no gloss or commentary is needed, but only the Spirit of Jesus Christ.

The two first articles were debated in the four following congregations.

As to the first article, the fathers came to the decision that the Christian faith is contained partly in Holy Scripture and partly in the traditions of the Church. Upon the second article much discussion arose. All agreed in receiving all the books read in the Roman Church, including the Apocryphal books, alleging the authority of the catalogues drawn up in the Councils of Laodicea and Carthage, and those under Innocentius I. and Gelasius I. ; but there were four opinions as to the method to be observed in drawing up the catalogue. One party wished to divide the books into two classes, one containing those which have always been received without dispute, the other containing those which had been doubted. To authorise this, they brought forward the example of St Austin, who made this distinction, and that of St Gregory the Great, who asserts that the Books of Maccabees are not to be accounted canonical. The authority of St Jerome and of Cardinal Cajetan was also adduced.

The second party desired a threefold division. 1. Containing the undoubted books. 2. Those which had been at one time suspected, but since received (such as the six epistles rejected by Luther). 3. Those which had never been recognised, as seven of the Apocryphal books, and some chapters in Daniel and Esther.

The third party wished that no distinction should be made.

The fourth that all the books contained in the Latin Vulgate should be declared to be canonical and inspired.

The discussion was resumed on the 8th of March, but not decided ; the fathers, however, unanimously agreed that the traditions of the Church are equal in authority to Holy Scripture.

In the following congregation it was decided that the catalogue of the books of Holy Scripture should be drawn up without any of the proposed distinctions, and that they should be declared to be all of equal authority.

The authority of the Latin Vulgate came under consideration in subsequent congregations, and it was, almost unanimously, declared to be authentic.

With regard to the fourth article, it was agreed that in interpreting Scripture men must be guided by the voice of the fathers and of the Church.

In the next session between sixty and seventy prelates attended. Two decrees were read. 1. Upon the canon of Scripture, which declares that the holy council receives all the books of the Old and New Testament, as well as all the traditions of the Church respecting faith and morals, as having proceeded from the lips of Jesus Christ Himself, or as having been dictated by the Holy Spirit, and preserved in the Catholic Church by a continued succession, and that it looks upon both the written and unwritten Word with equal respect (*pari prelates affectu ac reverentia suscepit et veneratur*). After this the decree enumerates the books received as canonical by the Church of Rome, and as they are found in the Vulgate, and anathematises all who refuse to acknowledge them as such, and the tradition aforesaid. The second decree declares the authenticity of the Vulgate, forbids to interpret it contrary to the teaching of holy Church and the fathers, orders that extreme care be taken in printing it, forbids all profane uses of scriptural words and expressions, and directs that all who make such evil use of them, or employ them for superstitious purposes, shall be punished as profaners of the Word of God.

Subsequently, in congregation, the abuses relating to lecturers on Holy Scripture and preachers were discussed, also those arising from the non-residence of bishops.<sup>1</sup>

After this, the question of original sin came under consideration, and nine articles taken from the Lutheran books were drawn up and offered for examination; upon which

<sup>1</sup> The bishops complained of the privilege granted to the regulars by the popes, of preaching the Word of God without their licence; the regulars, on the other hand, declared, that the non-residence and neglect of the bishops and inferior pastors had rendered this seeming interference on their part necessary; and further, that they had been called to the work by the popes, without any solicitation on their part.

some discussion took place ; ultimately, however, a decree was drawn up upon the subject, divided into five canons.

1. Treats of the personal sin of Adam.
2. Of the transmission of that sin to his posterity.
3. Of its remedy, *i.e.*, holy baptism.
4. Of infant baptism.
5. Of the concupiscence which still remains in those who have been baptised.

A great dispute arose between the Franciscans and Dominicans concerning the immaculate conception of the blessed Virgin ; the Franciscans insisted that she should be specially declared to be free from the taint of original sin ; the Dominicans, on the other hand, maintained that, although the Church had tolerated the opinion concerning the immaculate conception, it was sufficiently clear that the Virgin was not exempt from the common infection of our nature.

A decree of reformation, in two chapters, was also read.<sup>1</sup>

In the fifth session the decree concerning original sin was read, containing the five canons mentioned above, enforced by anathemas.<sup>2</sup> Afterwards the fathers declared that it was not their intention to include the blessed Virgin in this decree, and that upon this subject the constitutions of Pope Sixtus IV. were to be followed.

In a congregation held June 18, they proceeded to consider the questions relating to grace and good works. Also the subject of residence of bishops and pastors was discussed ; the Cardinal del Monté and some of the fathers

<sup>1</sup> 1. De Instituenda lectione St. Scripturæ et Liberalium Artium.

2. De Verbi Dei cencionatoribus : et quæstoribus. Bishops and *all* prelates of the church to preach the Gospel unless lawfully hindered, in which case to provide a substitute.

Archpriests and all having cure of souls to preach at least every Sunday and festival. Bishops to compel them by censure in churches of Regulars exempt from episcopal jurisdiction ; the Metropolitan shall compel any exemption or appeal notwithstanding. Regular preachers to be licensed by their superior, and to present themselves to the bishop for his benediction before beginning their ministry. Bishops to interdict any preacher, Regular or secular, guilty of preaching heresies.

<sup>2</sup> 5th. Si quis per gratiam quæ in baptismo confertur, reatum originalis peccati remitti negat : aut etiam asserit *non tolli totum id, quod veram et propriam rationem peccati habet*, sed illud dicit tantum radi aut non imputari : anathema sit.

attributed the heresies and disturbances which had arisen to the non-residence of bishops, whilst many of the bishops maintained that they were to be attributed to the multitudes of friars and other privileged persons, whom the Pope permitted to wander about and preach in spite of the bishops, who, in consequence, could do no good even if they were in residence.

In the congregation held June 30, twenty-five articles, drawn up from the Lutheran writings on the subject of justification, were proposed for examination, in order that those which were deemed censurable might be condemned. Some of these articles seem well to have merited the judgment passed upon them ; thus, amongst others :

5. Declares that repentance for *past* sin is altogether unnecessary, if a man lead a new life.

7. The fear of hell is a sin, and makes the sinner worse.

8. Contrition arising from meditation upon, and sorrow for past sin, makes a man a great sinner.

11. Faith alone is required: the only sin is unbelief ; other things are neither commanded nor forbidden.

12. He who has faith is free from the precepts of the law, and has no need of works in order to be saved ; nothing that a believer can do is so sinful that it can either accuse or condemn him.

13. No sin separates from God's grace but want of faith.

14. Faith and works are contrary to one another ; to teach the latter is to destroy the former, &c.

At this time the three ambassadors of the King of France arrived, viz., Dursé, Lignieres, and Pierre Danez.<sup>1</sup> The last-mentioned delivered a long discourse, in the course of which he entreated the council to suffer no attack to be made upon the privileges of the kingdom and Church of France.

In a congregation held August 20, the subject of justification was again warmly discussed, as well as the doctrine of Luther concerning free-will and predestination.

Upon this latter subject nothing worthy of censure was found in the writings of Luther or in the Confession of Augsburg ; but eight articles were drawn up for examination

<sup>1</sup> Peter Danès, first Greek professor at Paris ; he was made Bishop of Lavaur in 1556, and died 1577.

from the writings of the Zuinglians. Upon some of these there was much difference of opinion.

By the advice of the Bishop of Sinagaglia, the canons drawn up embodying the decrees of the council were divided into two sets : one set, which they called the *decrees of doctrine*, contained the Catholic faith upon the subjects decided ; the others, called *canons*, stated, condemned, and anathematised, the doctrines contrary to that faith. These decrees were mainly composed by Cardinal St Croix, who bestowed infinite pains upon them : at least one hundred congregations were held upon the subject.

Afterwards they returned to the consideration of the reform of the Church, and to the question about episcopal residence. Most of the theologians present, especially the Dominicans, maintained that residence was a matter not merely canonically binding, but of Divine injunction. The Spaniards held the same opinion. The legates, seeing that the discussion tended to bring the papal authority and power into question, endeavoured to put a stop to it.

In the sixth session the decree concerning doctrine was read : it contained sixteen chapters and thirty-three canons against heretics. These chapters declare that sinners are brought into a state to receive justification when excited and helped by grace ; and believing the word of God, they freely turn to God, believing all that He hath revealed and promised, especially that the sinner is justified by the grace of God, given unto him through the redemption of Jesus Christ ; and when acknowledging their sinfulness, and filled with a salutary fear of God's justice, yet trusting to His mercy, they conceive hope and confidence that God will be favourable to them for the sake of Jesus Christ, and thereupon begin to love Him as the only source of all righteousness, and to turn from their sins through the hatred which they have conceived against them, *i.e.*, through that repentance which all must feel before baptism ; in short, when they resolve to be baptised, to lead a new life, and to follow the commandments of God.

After this, the decree explains the nature and the effects of justification, saying that it does not consist merely in the remission of sin, but also in sanctification and inward renewal. That the *final* cause of their justification is the



glory of God and of Jesus Christ, and eternal life ; the *efficient* cause is God Himself, who, of His mercy, freely washeth and sanctifieth by the seal and unction of the Holy Spirit, who is the pledge of our inheritance ; the *meritorious* cause is our Lord Jesus Christ, His beloved and only Son, who, of His great love wherewith He loved us, merited justification for us, and by His Holy passion made satisfaction to the Father for us, when we were yet enemies ; and the *instrumental* cause is the sacrament of baptism, without which no one can be justified ; and, finally, the *formal* cause is the righteousness of God given to each, not that righteousness by which He is righteous in Himself, but that by which He makes us righteous, *i.e.*, with which being endued by Him, we become renewed in our hearts, and are not merely accounted righteous, but are made really so, by receiving, as it were, righteousness in ourselves, each according to the measure given unto us, at the will of the Holy Spirit, and in proportion to the proper disposition and co-operation of each : so that the sinner by means of this ineffable grace becomes truly righteous, a friend of God, and an heir of everlasting life ; that it is the Holy Spirit who works this marvellous change in him by forming holy habits in his heart, habits of faith, hope, and charity, which unite him closely to Jesus Christ, and make of him a lively member of His Body. But that no man, although justified, is to imagine himself exempt from the observation of God's commandments. No man may dare, under pain of anathema, to utter such a rash notion, already condemned by the fathers, as that it is impossible for a man even after justification to keep God's commandments. Since God commands nothing impossible, but with the commandment He desires us to do all that we can, and to seek for aid and grace to enable us to fulfil that which in our natural strength we cannot do.

The council further teaches upon this subject, that no man may presume upon the mysterious subject of predestination, so as to assure himself of being amongst the number of the elect and predestinated to eternal life ; as if, having been justified, it were impossible to commit sin again, or at least as if, falling into sin after justification, he must of necessity be raised again. That, without a special revelation from God, it is impossible to know who are those whom



He has chosen. It also teaches the same of the gift of perseverance, concerning which it declares that he who persevereth unto the end shall be saved ; that it can be obtained only from the Almighty, who alone is able to keep him that standeth, and to raise up him that falleth. That no one in this life can promise himself an absolute assurance of perseverance, although all ought to put entire confidence in God's assistance, who will finish and complete the good work which He hath begun in us, by working in us to will and to do, if we do not of ourselves fail of his grace.

Further, that they who by sin have fallen from grace given, and justification, may be justified again when God awakens them ; and that this is done by means of the sacrament of penance, in which, through the merits of Jesus Christ, they may recover the grace which they have lost ; that this is the proper method of recovery for those who have fallen. That it was for the benefit of those who fall into sin after baptism, that our Lord Jesus Christ instituted the sacrament of penance, saying, " Receive ye the Holy Ghost : whosoever sins ye remit they are remitted unto them ; and whosoever sins ye retain they are retained." <sup>1</sup> Whence it follows, that the repentance of a Christian fallen unto sin after baptism, is to be clearly distinguished from the repentance required at holy baptism ; for it not alone requires him to cease from sin, and to view his vileness with horror, *i.e.*, to have an humble and contrite heart ; but it also implies the sacramental confession of his sin, at least in will, and the absolution of the priest, together with such satisfaction as he can make by means of fasting, alms-giving, prayer, and other pious works proper to a spiritual life. Not that any thing that he can do can help towards obtaining the remission of the *eternal* punishment due to sin, which is remitted together with the sin by the sacrament of penance (or by the desire to receive that sacrament where it cannot be had), but such satisfaction is necessary to attain remission of the *temporal* penalties attached to sin, which are not always remitted in the case of those who, ungrateful to God for the blessing which they have received, have grieved the Holy Spirit, and profaned the temple of God.

That this grace of justification may be lost, not only through the sin of infidelity, by which faith itself is lost, but

<sup>1</sup> St John xx. 22, 23.

also by every kind of mortal sin, even though faith be not lost. For the gospel excludes from the kingdom of God not only unbelievers, but believers also if they be "fornicators, or idolators, or adulterers, or effeminate, or abusers of themselves with mankind, or thieves, or covetous, or drunkards, or revilers, or extortioners,"<sup>1</sup> or guilty of any other mortal sin, for the punishment of which they are cut off from the grace of Jesus Christ.

These chapters were accompanied by thirty-three canons, which anathematise those who hold the opinions specified in them, contrary to the tenor of the doctrine contained in the chapters.

Besides this decree, another was published in this session, relating to reform, containing five chapters upon the subject of residence. The council, after first exhorting bishops to watch over the flock committed to them, declares that they cannot possibly fulfil this duty, if, like mere hirelings, they forsake their sheep. The decree renews the ancient canons against non-resident prelates, and declares that every prelate, whatever be his dignity, being absent for six months together from his diocese, without just and sufficient cause, shall be deprived of the fourth part of his revenue; and that, if he remain away during the rest of the year, he shall lose another fourth: that if his absence be prolonged beyond this, the metropolitan shall be obliged, under pain of being interdicted from entering the church, to present him to the pope, who shall either punish him, or give his church to a more worthy shepherd; that if it be the metropolitan himself who is in fault, the oldest of his suffragans shall be obliged to present him. Several of the bishops present wished that the residence of bishops should be, in this decree, formally recognised by the council as a matter of divine obligation; but by the decision of the majority it passed in this form.

Secondly, the decree relates to the case of inferior prelates and clerks having benefices, and declares that the ordinary may compel residence, notwithstanding any privilege of perpetual non-residence which may be alleged.

The decree then goes on to treat, thirdly, of the reform of ecclesiastics, both secular and regular; fourthly, of the visitation of chapters by the ordinary; and, fifthly, it

<sup>1</sup> 2 Cor. vi. 9, 10.

declares that bishops may not perform any episcopal function whatever out of their own dioceses, without the consent of the bishop of the place.

Before the seventh session, a congregation was held, in which it was agreed to treat in the next place of the sacraments; and thirty-six articles, taken from the Lutheran books, were proposed for examination: after which thirty canons on the subject were drawn up, viz., thirteen on the sacraments in general, fourteen on baptism, and three on confirmation. They relate to their number, their necessity, excellence, the manner in which they confer grace, which they declared to be *ex opere operato*, i.e., that the sacraments confer grace upon all those recipients who do not, by mortal sin, offer a bar to its reception; e.g., grace is conferred by baptism upon infants, although they bring with them no pious affections; how they efface sin, the character which they imprint, the worthiness of the minister, the persons who may administer them, of the right of private individuals to change the form of the sacraments, and the intention of the minister, &c. They also drew up a decree, declaring that the sacraments ought always to be administered gratuitously.<sup>1</sup>

After this the question of reformation was discussed; amongst other things it was debated whether a plurality of benefices requiring residence is forbidden by the divine law; for those who held residence to be a divine command denied to the pope the power of dispensing, the others maintained that residence is binding only by the authority of the canons.

In the seventh session the thirty canons relating to the sacraments were read, together with the accompanying anathemas, viz., thirteen on the sacraments in general, fourteen on baptism, and three on confirmation.

<sup>1</sup> According to Fra Paola, it was a decree in six chapters; the first of which related to the gratuitous administration of the sacraments; the second ordered that baptism and confirmation should be administered only in churches; the third related to the administration of baptism; the fourth ordered that only one sponsor should be required at baptism and confirmation; the fifth ordered that, in order to prevent certain superstitious uses made of the baptismal water, it should not be taken out of the church; the sixth forbids the confirmation of persons in mortal sin, and others. Raynaldus is silent about this decree; and Pallavicinus denies it altogether.

1. Anathematises those who maintain that the seven sacraments of the New Testament were not all instituted by Jesus Christ.

3. Anathematises those who maintain that any one sacrament is of more worth than another.

8. Anathematises those who deny that the sacraments confer grace *ex opere operato*, i.e., by their own proper virtue.

9. Anathematises those who deny that baptism, orders, and confirmation, imprint an ineffaceable character.

10. Anathematises those who maintain that all Christians, male and female, may preach God's word, and administer the sacraments.

11. Anathematises those who deny that the intention of the minister to do what the Church does, is necessary to the effectual administration of the sacraments.

12. Anathematises those who maintain that the sin of the minister invalidates the sacrament.

13. Anathematises those who maintain that the minister may change the prescribed form.

Amongst the fourteen canons on baptism :

2. Anathematises those who assert that real and natural water is not necessary in baptism.

3. Anathematises those who maintain that the Church of Rome, the mother and mistress of all Churches, does not teach the true doctrine on the subject of baptism.

4. Anathematises those who deny the validity of baptism conferred by heretics, in the name of the blessed Trinity, and with the intention to do what the Church does.

5. Anathematises those who maintain that baptism is not necessary to salvation.

7. Anathematises those who maintain that the baptised need only believe, and not keep the law of God.

10. Anathematises those who maintain that sin after baptism is remitted by faith.

11. Anathematises those who maintain that apostates from the faith should be again baptised.

12. Anathematises those who maintain that no one ought to be baptised until he is of the age at which our Lord was baptised, or at the point of death.

13. Anathematises those who deny that baptised infants are not to be reckoned amongst the faithful.

14. Anathematises those who maintain that persons

baptised in infancy should, when they come of age, be asked whether they are willing to ratify the promise made in their name.

Secondly, the decree of reformation, containing fifteen chapters: 1. Relates to the election of bishops. 2. Prohibits any one to hold more than one bishopric. 3. Relates to the choice of persons to be presented to benefices. 4. Forbids the holding of two or more incompatible benefices. 5. Directs that persons holding such incompatible cures or benefices be compelled to show their dispensations. 6. Relates to the union of benefices. 7. Of perpetual vicars to serve united cures. 8. Of the visitation of exempt churches by their ordinaries. 9. Of the consecration of prelates. 10. Of the power of chapters to give letters dimissory during the vacancy of the see. 11. Of the permission necessary in order to be promoted to holy orders by another than one's own bishop. 12. Of dispensations in this case. 13. Of the examination of those to be presented to benefices. 14. Of the cognisance of causes concerning the exempt. 15. Of the jurisdiction of bishops over hospitals.

In a congregation which followed, the question of transferring the council to some other place was discussed, a report having been spread that a contagious disease had broken out in Trent.

Accordingly, in the eighth session, a decree was read, transferring the Council to Bologna, which was approved by about two-thirds of the assembly; the rest, who were mostly Spaniards, or other subjects of the emperor, strongly opposed the translation. The matter was warmly debated, and the emperor complained much of the transfer of the council, and ordered the prelates who had opposed it to remain at Trent, which they did.

In the first session held at Bologna, the legates and thirty-four bishops were present; a decree was read postponing all business to the next session, to be held on the 2nd of June ensuing, in order to give time to the prelates to arrive.

On the second of June, however, there were but six archbishops, thirty-six bishops, one abbot, and two generals of orders present. It was deemed advisable to prorogue the session to the fifteenth of September ensuing; but the

quarrel between the pope and the emperor having now assumed a more serious aspect, the council remained suspended for four years, in spite of the solicitations made by the German bishops to the pope that the sessions of the council might continue. The emperor, on his side, wished that the council should be brought back to Trent, and urged the pope on that head; but, finding his request unattended to, he published a protest against the assembly at Bologna, upon the plea that the Germans could not attend it, the place being under the control of the pope. It was at this time that he caused the well-known formulary of faith to be drawn up, called the "Interim," composed by three theologians,<sup>1</sup> and contained in twenty-six articles. This formulary, having received the sanction of the electors, was published in 1548, but gave satisfaction to neither party.

However, in 1549, Paul III. died, and the Cardinal del Monte having been elected in his place, under the name of Julius III., he very shortly issued a bull, dated March 14, 1551, directing the re-establishment of the Council of Trent, and naming as his legates, Marcellus Crescentio, cardinal, Sebastian Pighino, Archbishop of Siponto, and Aloysius, Lipomanes, Bishop of Verona.

Accordingly, the next session was held at Trent, in May 1551, when Cardinal Crescentio caused a decree to be read, to the effect that the council was re-opened, and that the next session should be held on the 1st of September following.

In the next session, an exhortation was read in the name of the presidents of the council, in which the power and authority of œcumenical councils were extolled, and the fathers were exhorted to seek for God's assistance in prayer, and by leading an irreproachable life: then followed a decree declaring that the subject of the sacrament of the Holy Eucharist should be treated of in the next session. Afterwards, the Earl of Montfort, ambassador from the emperor, demanded to be admitted to the council; which was agreed to: moreover, James Amyot, the ambassador of Henry II. of France, presented a letter from his master, which, after some opposition, was read; it explained why

<sup>1</sup> Namely, Julius Pflug, Michael, Bishop of Sidon, and John Agricola of Islebe.



no French bishop had been permitted to attend the council. Afterwards, Amyot, on the part of Henry, made a formal protest against the Council of Trent, in which he complained of the conduct of Julius III.

In the congregation following, the question of the Holy Eucharist was treated of, and ten articles selected from the doctrine of Zuinglius and Luther were proposed for examination.

1. That the body and blood of Christ are present in the Eucharist only in a figure, not really.

2. That the Lord's body is eaten, not sacramentally, but only spiritually and by faith.

3. That no transubstantiation takes place in the Eucharist, but a hypostatic union of the human nature of Christ with the bread and wine.

4. That the Eucharist was instituted for the remission of sins only.

5. That Jesus Christ in the Eucharist is not to be adored, and that to do so is to commit idolatry.

6. That the holy sacrament ought not to be kept; and that no person may communicate alone.

7. That the body of Christ is not in the fragments which remain after communion; but it is so present only during the time of receiving, and not afterwards.

8. That it is sin to refuse to the faithful the communion in both kinds.

9. That under one species is not contained the same as under both.

10. That faith alone is required in order to communicate; that confession ought to be voluntary, and that communion at Easter is not necessary.

It was ruled that the theologians, in giving their several opinions upon these articles, should be guided solely by the authority of Holy Scripture, apostolical tradition, the recognised councils, the constitutions of the sovereign pontiffs, the holy fathers, and the consent of the universal Church; that they should weigh their decisions so well, and be so careful in making choice of correct and proper terms, as not unnecessarily to shock the particular views of different theologians, but that they should endeavour to make use of expressions which could not offend the sentiments of either party, in order that thus the whole united force of the



Catholic Church might be turned against the heretics. Nine of the most learned of the fathers were selected to prepare the decree.

In the subsequent congregations these articles were considered, and the decree, in eight chapters, was drawn up, and presented for examination and correction.<sup>1</sup>

In another congregation the question of reform was discussed, the subject of episcopal jurisdiction was brought forward, and a regulation drawn up upon appeals. No appeal from the judgment of the bishop and his officials was allowed, except in criminal cases, without interfering with civil judgments; and even in criminal cases, it was not permitted to appeal from interlocutory sentences, until a definite sentence had been passed. The ancient right of the bishops to give sentence in the provincial synods was not, however, restored.

The power was left to the pope of judging, by means of commissioners delegated *in partibus*.

The decree concerning the doctrine of the Holy Eucharist was read on the 13th of September, and was contained in eight chapters. The council declares, in chapter 1, that after the consecration of the bread and wine, our Lord Jesus Christ, very God, and very Man, is verily, really, and substantially contained under the species of these sensible objects: that it is a sin to endeavour to put a metaphorical sense upon the words in which our Lord instituted the holy sacrament; that the Church has always believed the actual body and the actual blood, together with His soul and His divinity, to be present under the species of bread and wine after consecration.

3. That each kind contains the same as they both together do, for that Jesus Christ is entire under the species

<sup>1</sup> Five canons, intended to remove certain abuses connected with the administration of the Holy Eucharist, were also drawn up in these congregations, but never published. They were to the following effect: that due veneration be paid by all persons at the elevation of the host, and when it is carried in procession; that it be kept in every parish church, with a lamp burning before it day and night; that it be renewed every fifteen days; that it be carried to the sick by a priest properly habited, and preceded by a light; that all curates should teach their people concerning the sacraments; that the canon "*Omnis utriusque sexus*" be enforced; that all ordinaries should look to the execution of these things.

of bread, and under the smallest particle of that species, as also under the species of wine, and under the smallest portion of it.

4. That in the consecration of the bread and wine, there is made a conversion and change of the whole substance of the bread into the substance of our Lord's body, and a change of the whole substance of the wine into that of His blood, the which change has been fitly and properly termed "transubstantiation."

5. That the worship of *Latria* is rightly rendered by the faithful to the holy sacrament of the altar.

6. That the custom of keeping it in a consecrated place is as ancient as the time of the Council of Nicea (canon 13); and that of carrying it to the sick is to be commended.

7. That the holier this sacrament is, the more care should be taken by all Christian men to approach it with suitable respect, remembering those fearful words of the apostle, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself"; that he ought, consequently, to "examine himself," and that no man who hath committed a mortal sin may presume to approach the Holy Eucharist, without having first made sacramental confession, &c.

8. That there are three modes of communicating: 1. Sacramentally, as in the case of sinners. 2. Spiritually, as they do who receive only in will and by faith. 3. Both sacramentally and spiritually, as they do who actually receive, and with faith and proper dispositions.

To this decree there were added eleven canons, anathematising those who held certain heretical doctrines on the subject of the Holy Eucharist, and especially those contained in the ten articles proposed for examination in the congregation held September 2.

Thus, canon 1 condemns the opinion contained in the first of those articles.

2. That contained in article 3.
3. That contained in article 9.
4. That contained in article 7.
5. That contained in article 4.
6. That contained in article 5.
7. That contained in article 6.

8. That contained in article 2.
9. That contained in article 10.
10. Condemns those who deny that the priest may communicate alone.
11. Condemns those who maintain that faith alone, without confession, is a sufficient preparation for the communion.

Afterwards, a decree of reformation, containing eight chapters, was read ; the subject of it was the jurisdiction of bishops. It reminds prelates, amongst other things, that they are appointed to feed the flock committed to them, and not to injure it ; bids them conduct themselves towards their inferiors without even the appearance of lording it over them, but as towards their children and brethren.

Chapter 1. Declares that in cases relating to visitations and corrections, and the capacity or incapacity of persons, and also to criminal matters, it shall not be lawful to appeal before the definitive sentence is given.

2. Declares that, in cases of appeal, the pope shall appoint judges *in partibus*, and that the commission shall always be directed to the metropolitan.

3. States that the appellant must lay before the judge to whom he has appealed the documents relating to the first judgment, which shall be furnished gratuitously.

4. Declares that bishops may proceed to the deposition and degradation of criminal ecclesiastics, if they have the assistance of so many abbots or dignified clergy as the canons heretofore required bishops.

5. Directs that the bishop shall take cognizance of the absolution of criminals against whom proceedings have been commenced, and shall nullify all absolutions, &c., obtained upon false pretences.

6. In order to avoid unnecessary odium, bishops shall not be called upon to appear personally at their judgments, unless it be a case involving the deposition of the party accused.

7. No witnesses against a bishop to be listened to unless they be of respectability and of good character ; those who bear false witness, from hatred or other cause, to be rigorously punished.

8. Criminal cases relating to bishops, in which they must

of necessity appear in person, to be sent to the pope for judgment.

In a congregation held after this session, twelve articles on the subjects of penance and extreme unction were examined, taken from the writings of Luther and his disciples in a subsequent congregation. The decrees and canons upon the subject were brought forward, together with a decree in fifteen chapters<sup>1</sup> on reform.

In the fourteenth session the decree upon penance, in nine chapters, was read.

It states 1, that our Lord chiefly instituted the sacrament of penance when He breathed upon His disciples, saying, "Receive ye the Holy Ghost," &c. ; and the council condemns those who refuse to acknowledge that by these words our Lord communicated to His apostles and to their successors the power of remitting or retaining sins committed after baptism, understanding them only of the power of preaching the word of God and the gospel of Jesus Christ.

2. That in this sacrament the priest exercises the function of judge ; that it is only with many tears and with much labour, which the justice of God demands, that we can regain that total and perfect renewal which was wrought in us at our baptism ; and that for this cause the holy fathers justly speak of penance as a laborious baptism.

3. The decree states that the form of the sacrament, in which its force and virtue resides, is contained in the words of the absolution pronounced by the priest, "Ego te absolvo," &c. ; that the penitential acts are contrition, confession, and satisfaction, which are, as it were, the matter of the sacrament, *i.e.*, these exterior acts are instead of a sensible and permanent matter.

4. The council defines contrition to be an inward sorrow for and hatred of the sin committed, accompanied by a firm resolution to cease from it in future. It also states, that although sometimes contrition is made perfect by

<sup>1</sup> The fifteenth chapter was negated ; it required that no benefice should in future be given to be held *in commendam* to any person under the age required for holding such benefice as a title. Fra Paolo says that the prelates rejected this, because it would have hindered them from resigning their benefices in favour of their relations. All the other chapters were agreed to in the next session.

charity, and reconciles to God, without the actual reception of the sacrament of penance, yet that reconciliation is not to be attributed to contrition only, apart from the desire of receiving that sacrament, which is implied in contrition.

With respect to imperfect contrition, called attrition, arising merely from the shame and disgracefulness of sin, or from the fear of punishment, the council declares that if it be accompanied by a hope of forgiveness, and excludes the desire to commit sin, it is a gift of God, and a motion of the Holy Spirit; and that, far from rendering a man a hypocrite and a greater sinner, it disposes him (*disponit*) to obtain the grace of God in the sacrament of penance.

This word "*disponit*" was substituted for "*sufficit*," which stood in the first draught of the decree.

5. The decree then goes on to establish the necessity of confessing in every mortal sin which, by diligent self-examination, can be brought to remembrance. With regard to venial sins it states, that it is not absolutely necessary to confess them, and that they may be expiated in many other ways.

6. As to the minister of this sacrament, it declares that the power of binding and loosing is, by Christ's appointment, in the priest only; that this power consists not merely in *declaring* the remission of sins, but in the judicial act by which they are remitted.

7. As to the reserved cases, it declares it to be important to the maintenance of good discipline, that certain atrocious crimes should not be absolved by every priest, but be reserved for the first order.

8. The decree further teaches, that in the matter of satisfaction, the acts imposed upon the penitent should be such as may serve as a remedy for and preservative against sin, to cure the disease of the soul; that the satisfaction which the priest imposes ought to be in proportion to the sin committed; that it is owing to the satisfaction made by Jesus Christ, that ours have any merit.

9. That we can make satisfaction to God not only by self-imposed inflictions, and by those which the priest prescribes, but also by bearing patiently and with a penitential spirit the temporal sorrows and afflictions which God sends to us.

In conformity with this decree, fifteen canons were

published, condemning those who maintained the following doctrines :—

1. That penance is not a true sacrament of Jesus Christ.

2. That baptism is the real sacrament of penance.

3. That the words "*Quorum remisistis peccata,*" &c., are to be understood of the authority to preach the word.

4. That contrition, confession, and satisfaction are not the matter of the sacrament of penance.

5. That contrition only makes man a hypocrite.

6. That sacramental confession is not necessary, and that auricular confession is an institution purely human.

7. That it is not necessary to confess every mortal and secret sin.

8. That such confession is impossible, and that annual confession, as ordered by the Council of Lateran, is not necessary.

9. That sacramental absolution is not a judicial act.

10. That priests in mortal sin have no power to bind and loose, and that this power is common to all the faithful.

11. That bishops have not the power to reserve certain cases for their own judgment.

12. That the whole penalty is remitted in this sacrament with the sin.

13. That we offer no satisfaction to God in bearing His inflictions patiently, or in imposing voluntary mortifications on ourselves.

14. That satisfactions do not do honour to God:

15. That the keys of the Church are only to loose, and not to bind.

After this, the decree upon the subject of extreme unction, in three chapters, was read. It states that this sacrament was looked upon by the Fathers as the consummation of penitence and of the whole Christian life, which ought to be a scene of continual penitence. That this unction was appointed by our Lord Jesus Christ as a true sacrament of the New Testament; that it is plainly recommended to the faithful by St James, and that the use of it is insinuated by St Mark. That the matter of the sacrament is the oil consecrated by the bishop, and that its form consists in the words pronounced when the unction is applied. 2. That

its effect is to wipe out the remains of sin, and to reassure and comfort the soul of the sick person, by exciting within him a full confidence in God's mercy, and sometimes to restore the health of the body, when such renewed health can advantage the salvation of the soul. That bishops and priests alone may administer this sacrament. That this sacrament ought to be given to those who are in danger of death ; but that if they recover, they may receive it again.

The council then agreed upon four canons on the subject, with anathema.

1. Anathematises those who teach that extreme unction is not a true sacrament instituted by Jesus Christ.

2. Anathematises those who teach that it does not confer grace, nor remit sin, nor comfort the sick.

3. Anathematises those who teach that the Roman rite may be set at nought without sin.

4. Anathematises those who teach that the *πρεσβύτεροι*, of whom St James speaks, are old persons and not priests.

After this the question of reform came before them, and fourteen chapters upon the subject of episcopal jurisdiction were published.

1. Forbids the granting of dispensations and permissions by the Court of Rome to the prejudice of the bishop's authority.

2. Forbids bishops *in partibus infidelium*, upon the strength of their privileges to ordain any one under any pretext without the express permission of or letters dimissory from the ordinary.

3. Gives bishops power to suspend clerks ordained without proper examination, or without their licence.

4. Orders that all secular clerks whatever, and all regulars living out of their monasteries, shall be always, and in all cases, subject to the correction of the bishop in whose diocese they are, notwithstanding any privileges, exemption, &c., whatsoever.

5. Relates to the conservators.<sup>1</sup>

6. Orders all clerks, under pain of suspension and deprivation, to wear the habit suited to their order, and

<sup>1</sup> Judges granted, in certain cases, by the pope, to parties who appealed to him, to look after their interests and to protect them ; these conservators, however, often went so far beyond their duty, as to hinder the course of justice, in order to favour their clients.



forbids them the use of short garments, and green and red stockings.

7. Enacts that a clerk guilty of voluntary homicide shall be deprived of all ecclesiastical orders, benefices, &c.

8. Checks the interference of prelates in the dioceses of others.

9. Forbids the perpetual union of two churches situated in different dioceses.

10. Directs that benefices belonging to the regulars shall be given to regulars only.

11. Directs that no one shall be admitted to the religious life who will not promise to abide in the convent in subjection to the superior.

12. Declares that the right of patronage can be given only to those who have built a new church or chapel, or who endow one already built.

13. Forbids all patrons to make their presentation to any one but to the bishop, otherwise the presentation to be void.

In a congregation, held December 23, the sacrament of orders was considered, and twelve articles, taken from the Lutheran writings, were produced for examination. Subsequently eight canons were drawn up, condemning as heretics those who maintained the following propositions:—

1. That orders is not a true sacrament.
- That the priesthood is the only order.
3. That there ought to be no hierarchy.
4. That the consent of the people is necessary to the validity of orders.
5. That there is no visible priesthood.
6. That unction is unnecessary.
7. That this sacrament does not confer the Holy Spirit.
8. That bishops are not by Divine appointment, nor superior to priests.

In the fifteenth session a decree was read to the effect that the decrees upon the subject of the sacrifice of the mass and the sacrament of orders, which were to have been read in this session, would be deferred until March 19, in order that the Protestants, to whom a new safe conduct had been granted, might be able to attend.

In the following congregation the subject of marriage was

treated of, and thirty-three articles thereon were submitted for examination.

The disputes which arose between the ambassadors of the emperor and the legates of the pope produced another cessation of the council. The Spanish bishops and those of the kingdoms of Naples and Sicily, as well as all who were subjects of the emperor, wished to continue the council, but those, on the other hand, who were in the interests of the court of Rome, did all they could to prevent its continuance, and were not sorry when the report of a war between the emperor and Maurice, Elector of Saxony, caused most of the bishops to leave Trent. In the meantime some Protestant theologians arrived, and urged the ambassadors of the emperor to obtain from the fathers of the council an answer to certain propositions, and to induce them to engage in a conference with them ; both of which, however, the legates, upon various pretexts, eluded.

The chief part of the prelates having then departed, the pope's bull, declaring the council to be suspended until peace and security should be re-established, was read in the sixteenth session. This suspension lasted for nearly ten years ; but on the 29th November 1560, a bull was published by Pius IV. (who succeeded to the papacy upon the death of Julius III. in 1555), for the re-assembling of the council at Trent on the following Easter Day, in which Pius named for his legates to the council Hercules Gonzaga, Cardinal and Bishop of Mantua, and Cardinal James Dupuy, of Nice, to whom he subsequently added three others.

Immediately after the publication of the bull, the pope despatched nuncios to the different courts of Europe, and, amongst others, to Elizabeth, Queen of England, inviting her and the bishops of the English Church to the council. However, the nuncio (the Abbot Jerome Martinengo) had not got farther than Flanders when he received an order from the queen, forbidding him to cross the sea ; and although both the King of Spain and the Duke of Alba did all in their power to induce her to listen to his message, and reminded her that he had been sent only in order that he might labour for the reunion of the Church of Christ in a general council, Elizabeth obstinately persisted in her refusal, declaring that she would have no intercourse with the

Bishop of Rome, whose authority had been banished from England by Parliament.<sup>1</sup> A nuncio was sent to the Czar of Muscovy. From various causes the re-opening of the council did not take place until the year 1562.

On the 18th of January in that year the seventeenth session was held; one hundred and twelve bishops and several theologians being present. The bull of convocation and a decree for the continuation of the council were read; the words "*proponentibus legatis*," inserted in it, passed in spite of the opposition of four Spanish bishops, who represented that the clause, being a novelty, ought not to be admitted, and that it was, moreover, injurious to the authority of oecumenical councils.

In a congregation, held January 27, the legates proposed the examination of the books of heretics and the answers to them composed by Catholic authors, and requested the fathers to take into their consideration the construction of a catalogue of prohibited works. Some discussion arose about the propriety of examining in council the works to be prohibited. In a congregation, held February 11, leave was given to the legates to nominate the fathers who should draw up the decree for the next session, and to form a congregation for the index of prohibited books.

In the next session the pope's brief was read, who left to the council the care of drawing up a list of prohibited books. After which a decree upon the subject of the books to be prohibited was read, inviting all persons interested in the question to come to the council, and promising them a hearing.

In congregations held on the 2nd, 3rd, and 4th of March, they deliberated about granting a safe conduct to the Protestants, and a decree upon the subject was drawn up.

On the 11th of March a general congregation was held, in which twelve articles of reform were proposed for examination, which were discussed in subsequent congregations.

The first article, upon residence, gave rise to great disputes; the fathers were divided upon the question, whether residence is binding by the Divine law or not; a question which the pope was anxious should not be discussed at all: since, according to contemporary historians, he conceived

<sup>1</sup> Collier, *Hist.*, vol. ii. p. 474 (fol. edit.).

that his dignity might be endangered by it. The Archbishop of Grenada strongly supported that view of the question which regards residence as ordered by the Divine law, and the event proved that such was the sentiment of the majority.<sup>1</sup>

2. Whether it should be ordered that in future no one should be ordained without a benefice as a title? many frauds having been discovered in the matter of patrimonial titles.

3. Whether any thing ought to be paid for ordination to the bishop or his officers?

4. Whether authority should be given to prelates to convert some prebends into daily distributions in places where there were no such distributions?

5. Whether several titles should be allowed in large parishes requiring many priests?

6. Whether small cures might be united?

7. What measures should be taken with vicious and ignorant curates?

8. Whether authority should be given to ordinaries to reunite to the mother church ruined chapelries, which, for want of funds, could not be restored?

9. Whether ordinaries should have authority to visit benefices in commendam, belonging to the regulars?

10. Whether clandestine marriages should for the future be declared null?

11. What marriages should be regarded as clandestine?

12. What remedy should be applied to the abuses caused by the mendicant friars?

In the nineteenth session nothing whatever passed requiring notice, the publication of the decrees was postponed to the following session. Immediately after this session the French ambassadors arrived, and their instructions were curious, and to the following effect:—

That the decisions which had taken place should not be reserved for the pope's approval, but that the pope should be compelled to submit to the decision of the council.

<sup>1</sup> The numbers were sixty-eight for the declaration of the divine obligation of residence, and thirty-three against it; or, according to Pallavicinus, seventy placets and thirty-eight non-placets. This article was, nevertheless, by the influence of the legates, withdrawn for a time.

That they should begin with the reform of the Church in its head, and in its members, as had been promised at the Council of Constance, and in that of Basle, but never completed. That annates should be abolished, that all archbishops and bishops should be obliged to residence, that the council should make arrangements with respect to dispensations, so as to remove the necessity of sending to Rome. That the sixth canon of Chalcedon should be observed, which prohibits bishops to ordain priests, without appointing them to some specific charges, so as to prevent the increase of useless ministers, &c., &c., &c.

On the 26th May, a congregation was held to receive the Ambassador of France. The *Sieur de Pibrac*, in the name of the king his master, in a long discourse, exhorted the prelates to labour at the work of reformation, promising that the king would, if needful, support and defend them in the enjoyment of their liberty.

In the twentieth session, the promoter of the council replied to the discourse delivered by *Pibrac* in the last congregation; after which a decree was read proroguing the session to the 16th July.

In the following congregation five articles upon the subject of the Holy Eucharist were proposed for examination.

1. Whether the faithful are, by God's command, obliged to receive in both kinds?

2. Whether Jesus Christ is received entire under one species as under both?

3. Whether the reason which induced the Church to give the communion to the laity under one kind only, still obliged her not to grant the cup to any one?

4. Upon what conditions the cup should be permitted to any persons, supposing it to be advisable to grant it?

5. Whether the communion is necessary to children under years of discretion?<sup>1</sup>

The question about the obligation of residence was also again mooted; but the Cardinal of Mantua objected to its discussion as entirely alien from the subject before them, promising at the same time that it should be discussed at a

<sup>1</sup> Paolo mentions six articles, the second of which is to the effect, "Had the Church sufficient grounds for refusing the cup to the laity, or did she err?" Neither *Pallavicinus* nor *Raynaldus* notices this article.

fitting season. In subsequent congregations held from the 9th to the 23rd of June, the subject of the five articles was discussed.<sup>1</sup> Four canons were drawn up upon the subject of communion in both kinds. In a congregation held July 3rd, the French Ambassadors presented a memorial exhorting the fathers, as the imperialists had already done, to concede the cup to the laity. They said that in matters of positive right, like the question before them, it behoved them to give way at the right time, and not to cause a scandal by appearing so pertinacious in observing the commandments of men, and so negligent of those of God. They concluded by begging the council so to word their decree as not to prejudice the right of the kings of France to communicate in both kinds on the day of their consecration, nor the use enjoyed in some monasteries of the Cistercian order in the kingdom of doing the same.

In a congregation held July 14th, the decree in four chapters on the communion was examined. In the first it is endeavoured to be shown that those passages of holy Scripture which are adduced in favour of communion in both kinds do not prove the necessity of it. That our Lord (in the 6th of St John) by speaking one while of the necessity of eating His flesh and drinking His blood, and at another, of eating His flesh only, shows that the latter is sufficient.

On the 21st session, the four chapters on doctrine were read, in which the council declared, that neither laymen nor ecclesiastics (not consecrating) are bound by any divine precept to receive the sacrament of the eucharist in both kinds; that the sufficiency of communion in one kind cannot be doubted, without injury to faith. Further, that the Church has always possessed the power of establishing and changing in the dispensation of the sacraments (without, however, interfering with essentials) according as she has judged to be most conducive to the honour due to the holy sacrament, and to the good of the recipients, taking into account the diversities of place and conjuncture; that although Jesus Christ instituted and gave to His apostles the

<sup>1</sup> Amongst the *sufficient grounds* alleged for denying the cup to the laity, was (according to Paolo) one which we should rather have expected to find in the mouth of a Protestant Churchwarden than of a Catholic prelate, viz., *the expense of providing wine* in many places.

sacrament under two kinds, it is necessary to believe that under either kind Jesus Christ is received whole and entire ; and that no diminution is experienced in any of the graces conveyed by the sacrament. Lastly, that children not arrived at years of discretion are not obliged to receive the eucharist ; since having been regenerated in the water of baptism, and so incorporated in Jesus Christ, they are incapable at their tender years of losing the gift, so bestowed upon them, of being the children of God. Four canons in conformity with this doctrine were then read :

1. Against those who maintain that all the faithful are under an obligation to receive in both kinds.

2. Against those who maintain that the Church hath not sufficient grounds for refusing the cup to the laity.

3. Against those who deny that our Lord is received entire under each species.

4. Against those who maintain that the eucharist is necessary to children before they come to the exercise of their reason.

Subsequently nine chapters on reform were read.

1. Enacts that bishops shall, on no pretext whatever, receive any fee for conferring orders, giving letters dimissory, &c., &c. That their registrar shall not ask more than the tenth of a crown of gold for their fee.

2. Forbids to ordain any one, without a sufficient title.

3. Provides for the service of cathedrals and collegiate churches with small revenue.

4. Provides for an increase of curates, or subdivision of parishes, in very populous or very extended districts.

5. Permits bishops in certain cases to unite parishes in perpetuity.

6. Enacts that bishops shall provide ignorant clerks, having cure of souls, with vicars or curates, to whom a certain portion of the revenue of the benefice shall be assigned ; that they shall suspend irregular livers, and deprive those who continue obstinately in evil.

7. Provides for the reunion of decayed chapels with the mother church.

8. Orders the annual visitation of all benefices, even of those held in commendam.

9. Provides for the entire suppression of the mendicant



orders, and enacts that indulgences shall be published by the ordinary, assisted by two of the chapter.

A few days after this session, the Italian bishops received a letter from the pope, in which he declared that he was far from wishing to hinder the discussion of the question concerning the nature of the obligation to residence ; that he desired the council to enjoy entire freedom, and that every one should speak according as his conscience directed him ; at the same time, however, he wrote to his nuncio Visconti,<sup>1</sup> bidding him take secure measures for stifling the discussion, and for sending it to the holy see for decision.

In the congregations held after the twenty-first session, the question was concerning the sacrifice of the mass. All the legates, the ambassadors of the emperor, of the King of France, and of the Venetian States, were present, with one hundred and fifty-seven prelates, about one hundred theologians, and nearly two thousand other persons : thirteen articles were proposed for consideration.

1. Whether the sacrifice of the mass be a true sacrifice, or merely a commemoration of the sacrifice of the cross ?

2. Whether it be not false to assert that the sacrifice of the mass derogates from that of the cross ?

3. Whether by the words, "Do this in remembrance of me," Jesus Christ ordered His apostles to offer His Body and His Blood in the mass ?

4. Whether the sacrifice of the mass avails others besides those who receive it ; whether it may not also profit the dead and the living ; and whether it may not be offered as a satisfaction for sin ?

5. Whether it be not false to assert that solitary masses are unlawful ?

6. Whether it be not false to assert that it is contrary to the institution of Jesus Christ to mix water with the wine ?

7. Whether it be not false to assert that the canon of the mass contains any errors, and that it ought to be abrogated ?

8. Whether it be not false to assert that the Roman use

<sup>1</sup> Carlo Visconti, Bishop of Vintimiglia, was sent about this time by the pope to Trent, to overlook the proceedings of the legates, and especially of the Cardinal of Mantua, with whom the pope was much displeased.

of pronouncing the words of consecration in secret is to be condemned?

9. Whether it be not false to assert that mass ought to be celebrated in the vulgar tongue?

10. Whether it be not false to assert that it is an abuse to say masses in honour of any particular saint?

11. Whether it be not false to assert that any retrenchment ought to be made in the ceremonies, vestments, &c., ordered by the Church to be used in the celebration of mass?

12. Whether to say that Jesus Christ is mystically sacrificed for us, is the same thing as to say that He is given us to eat?

13. Whether the mass is merely a sacrifice of praise and thanksgiving, or a real sacrifice for the living and the dead?

All the theologians agreed, unanimously, that the mass ought to be regarded as a true sacrifice under the new covenant, in which Jesus Christ is offered under the sacramental species. One of their arguments was this, that Jesus Christ was priest after the order of Melchisedec; the latter offered bread and wine, and that, consequently, the priesthood of Jesus Christ includes a sacrifice of bread and wine.

In a congregation held about the 18th of August, the Archbishop of Prague presented a letter from the emperor, in which he made earnest entreaties that the cup might be conceded to the laity. This being rather a delicate subject, it was reserved for special consideration in a subsequent congregation.

The decree on the subject of the sacrifice of the mass being now completed, the fathers began next to consider the subject of communion in both kinds. Three opinions principally prevailed amongst the prelates; 1, was to refuse the cup entirely; 2, to grant it upon certain conditions to be approved of by the council; and 3, to leave the settlement of the matter to the Pope. The Spanish and Venetian bishops supported the first opinion.

Amongst those who were inclined to grant the cup was Cardinal Madrucio, Christopher, Baron von Madrutz, Cardinal and Bishop of Brixen, who endeavoured to prove that the council possessed the power to grant the petition,

and that they clearly ought to do so ; that the council of Basle had already afforded a precedent in yielding the use of the cup to the Bohemians ; that by giving way on this point they would be the means of bringing back many heretics from their errors, and of hindering Catholics from forsaking the Church.

Amongst other prelates who spoke in favour of giving the cup to the laity was the Bishop of Modena, who was followed by Gaspard Capal, Bishop of Leira, who urged that those who refused the cup were merely supported by the authority of later times, whereas they who were for yielding it had on their side all antiquity, the authority of the Council of Basle, and that of Pope Paul III. But amongst the strongest advocates for granting the petition was the bishop of the Five Churches, who implored the prelates to have compassion on the Churches, and to pay some regard to the pressing entreaties of the emperor, who, he averred, never spoke of the matter without tears, so great was his desire to see peace restored to the Church, and ended a long speech by repeating what he had said in a former congregation, that it had been better that the council had never been convoked, than that it should refuse to yield the cup ; for that multitudes of persons had hitherto been kept in obedience to the pope in the hope of receiving this boon, who, if it were at last denied to them, would, without doubt, forsake the Church. On the other hand, the patriarchs of Aquileia and Venice, and the Latin patriarch of Jerusalem, were in favour of refusing : the latter maintained that by giving way to them, the people would be rather confirmed in the error of supposing that the body only of our Lord is contained under the species of bread, and the blood only under that of wine ; that if they gave way now, other nations would require the same, and they would go further, and would next require the abolition of images, as being an occasion of idolatry to the people. Other bishops, supporting this opinion, reminded the assembly that the Church had been led to forbid the use of the cup from a fear lest the consecrated wine should be spilled or turn sour, and that the former accident could hardly be prevented when the holy sacrament was carried long distances and by bad paths. The Archbishop of Rossano, the Bishops of Cava, Almeria, Imola, and Rieti,

with Richard, Abbot of Preval, at Genoa, were also amongst those who spoke in favour of absolutely refusing the cup.

Osio, Bishop of Rieti, spoke most strongly on the subject ; he said that councils had ever taken a course the very reverse of that pointed out by heretics ; that, for example, when certain Jews insisted that the new converts should observe Jewish ceremonials, the apostles forbade them, and abolished the use of them : that when Nestorius had advanced the doctrine that the Blessed Virgin is the Mother of Jesus Christ, but not the Mother of God, the council at once declared that in future the Blessed Mary should be styled the Mother of God ; that when the Bohemians demanded the concession of the cup at the Council of Constance, it was denied to them ; that the authority of the Council of Basil could not be brought forward, since experience had proved that the Church had gained nothing by the concession there made, which had but served to render the heretics more insolent.

Others, who preferred half measures, were for leaving the decision to the pope, which was the result which the legates themselves laboured hard to obtain, for they neither desired that the demand for the cup should be absolutely negatived (which would undoubtedly have been the case had it been left to the decision of the council), for then the emperor would have been enraged ; nor did they wish that the concession of the cup should appear to be so much the act of the council, as of the pope personally. Eventually they won over some to their views, both from those who desired absolutely to refuse, and from those who approved of giving the cup ; and on the eve of the twenty-second session a decree passed, by which it was left to the pope to act as he thought best in the matter, the numbers being ninety-eight for the decree, and thirty-eight against it. The discussion lasted altogether from the 15th of August to the 16th of September.

In the twenty-second session, one hundred and eighty prelates, with the ambassadors and legates, were present. The doctrinal decree touching the sacrifice of the mass, in nine chapters, was published. It was to the following effect :

1. That although our Lord once offered Himself to God the Father in dying upon the altar of His cross, in order to

obtain thereby eternal redemption for us, nevertheless, since His priesthood did not cease at His death, in order that He might leave with His Church a visible sacrifice (such as the nature of man requires), by means of which the bloody sacrifice of the cross might be represented, at the Last Supper, on the same night that He was betrayed, in the execution of His office as a priest for ever after the order of Melchisedec, He offered His Body and Blood to the Father under the species of bread and wine, and gave the same to His Apostles, and by these words, "This do in remembrance of me." He commanded them and their successors to offer the like sacrifice, as the Catholic Church has always believed and taught.

2. As the same Jesus Christ, who once offered Himself upon the cross with the shedding of His blood, is contained and immolated without the effusion of blood in the holy sacrifice of the mass, this latter sacrifice is truly propitiatory, and that by it we obtain mercy and forgiveness ; since it is the same Jesus Christ who was offered upon the cross, who is still offered by the ministry of His priests ; the only difference being in the *manner* of offering. And that the mass may be offered, not only for the sins and wants of the faithful who are alive, but also for those who, being dead, are not yet made pure.

3. Although the Church sometimes celebrates masses in honour and in memory of the saints, the sacrifice is still offered to God alone, for she only implores their protection.

4. That the Church for many ages past has established the sacred canon of the mass, which is pure and free from every error, and contains nothing which is not consistent with holiness and piety, being in truth composed from our Lord's words, the traditions of the apostles, and the pious institutions of the holy popes.

5. That the Church, in order the better to set forth the majesty of so great a sacrifice, has established certain customs ; such as saying some things at mass in a low voice, others aloud ; and has introduced certain ceremonies,—as the benediction, lights, incense, ornaments, &c., after the tradition of the apostles.

6. That although it is to be desired that at every mass all the faithful should communicate, not only spiritually, but also sacramentally, nevertheless the council does not con-

demn private masses, in which the priest only communicates, but, on the contrary, approves and authorises them, for that they are celebrated by the proper minister in behalf of himself and the faithful.

7. That the Church hath ordained that the priest shall mix water with the wine, because there is reason to believe that our Blessed Lord did so, and because both Blood and Water issued from His side ; which sacred mystery, by the use of this mixture, is remembered.

8. Although the mass contains much to edify the people, the fathers did not judge it right that it should be celebrated in the vulgar tongue,<sup>1</sup> and the Roman Church has preserved the use ; nevertheless, the clergy should at times, and especially on festivals, explain to the people some part of what they have read to them.

9. Anathematises, in nine canons, all those who deny the affirmative of twelve of the thirteen articles proposed in the congregation following the twenty-first session, viz., the 1st, 3rd, 13th, and 4th, 2nd, 10th, 7th, 11th, 5th, 8th, and 9th, and 6th (which see).

Then followed a decree concerning what should be observed or avoided in the celebration of mass. Bishops were ordered to forbid and abolish everything which had been introduced through avarice, irreverence, or superstition, such as pecuniary agreements for the first masses, and forced exactions made under the name of alms ; vagabond and unknown priests were forbidden to celebrate, also those who were notorious evil livers ; no masses were to be said in private houses ; all music of an impure and lascivious character was forbidden in churches, and all worldly conversation, profane actions, walking about, &c. Priests were forbidden to say mass out of the prescribed hours, and otherwise than Church form prescribed. It was also ordered to warn the people to come to church on Sundays and holidays at least.

In the third place the decree of Reformation was read, containing eleven chapters.

1. Orders that all the decrees of the popes and the

<sup>1</sup> Courayer observes, that the mention made of the fathers here is unfortunate, since it is certain that all the original liturgies were composed in the language of the country in which they were first used ; e.g., the Greek, Roman, Syriac, Coptic, Armenian, and others.



councils relating to the life, morals, and acquirements of the clergy, should be in future observed, under the original and even greater penalties.

2. Enacts that bishoprics shall be given only to those persons who possess the qualifications required by the canons, and who have been at least six months in holy orders.

3. Permits bishops to appropriate the third part of the revenue of the prebends in any cathedral or collegiate church, for daily distributions ; to be given in such a manner that those who fail to attend service shall lose their share in the distributions for that day ; and if they continue to absent themselves, they shall be proceeded against according to the canons.

4. Declares that no one under the rank of sub-deacon shall have any voice in the chapter ; that all the members shall perform their proper offices.

5. Enacts that dispensations "*extra curiam*" (*i.e.*, granted anywhere out of the court of Rome) shall be addressed to the ordinary, and shall have no effect until he shall have testified that they have not been obtained surreptitiously.

6. Treats of the care to be observed in proving wills.

7. Orders that legates, nuncios, patriarchs, and other superior judges, shall observe the constitution of Innocentius IV., beginning "*Romana*," whether in receiving appeals, or granting prohibitions.

8. Orders that bishops, as the delegates of the holy see, shall be the executors of all pious gifts, whether by will or otherwise ; that to them it appertains to visit hospitals and other similar communities, except those under the immediate protection of the king.

9. Directs that those to whom the care of any sacred fabric is entrusted, whether laymen or clerks, shall be held bound to give account of their administration yearly to the ordinary, unless the original foundation require them to account to any other.

10. Declares that bishops may examine notaries, and forbid them the exercise of their office in ecclesiastical matters.

11. Enacts penalties against those who usurp or keep possession of the property of the Church, and pronounces anathemas against them.



With respect to the concession of the cup to the laity, the council declared, by another decree, that it judged it convenient to leave the decision to the pope, who would act in the matter according as his wisdom should direct him.

In a congregation certain articles relating to the reformation of morals were discussed, and the theologians were instructed to examine eight articles on the subject of the sacrament of orders.

1. Whether orders is a true sacrament instituted by Christ?

2. Whether the priest's ordination is the only sacrament, and whether the inferior orders are only steps to the priesthood?

3. Whether there is in the Catholic Church a hierarchy composed of the episcopate, priesthood, and the other orders? whether all Christians are priests? whether the consent of the people is necessary to ordination? whether a priest can return to the lay condition?

4. Whether in the New Testament there is a visible priesthood with power to consecrate and offer the Body and Blood of Jesus Christ, and to remit sin; or whether the priesthood means merely the ministry of God's word?

5. Whether the Holy Spirit is given in ordination? whether ordination confers a character?

6. Whether the unction and other ceremonies used in ordination are necessary?

7. Whether bishops are superior to priests? whether they alone have the power of confirming and ordaining? whether persons not canonically ordained are true ministers?

8. Whether bishops, called and ordained by the pope's authority, are lawful bishops? and whether they who are made bishops in any other way, and without a canonical institution, are true bishops?

This occupied many congregations; in one of which a large number of the prelates, chiefly Spaniards, demanded that there should be added to the 7th canon, concerning the institution of bishops a clause declaring the episcopate to be of Divine right.

An attempt was made to stifle the discussion, but John Fonséca, a Spanish theologian, amongst others, entered boldly upon the subject, declaring that it was not, and could

not be forbidden to speak upon the matter. He maintained that bishops were instituted by Jesus Christ, and that by Divine right, and not merely by a right conferred by the pope; that they were superior to priests; that as it was believed that Christ instituted the papacy when he said to St Peter, "I will give to thee the keys," &c., so must it be believed that He instituted the episcopate when He said to the other apostles, "Whatsoever ye shall bind on earth," &c.; consequently, as the pope is the successor of St Peter, so are the bishops the successors of the other apostles. He then proved his position by a multitude of passages taken from the fathers, and cited a long passage from St Bernard, as well as Acts xx. 28. Further, he showed that although bishops were created or confirmed by the pope, this was no more a proof that they did not derive their institution and authority from Jesus Christ, than the creation of the pope himself by the cardinals, was a proof that he did not derive his authority from God. To all which he added many other arguments.

The discussion of this question proved highly disagreeable at Rome, and the legates received instructions on no account to permit it to be brought to a decision.

However, in subsequent congregations the dispute was renewed with warmth: in the congregation of the 13th October, the Archbishop of Granada insisted upon the recognition of the institution of bishops, and their superiority to priests, *Jure Divino*: and alleged the words of St Dionysius,<sup>1</sup> who teaches that the order of deacons is subject to that of priests, the order of priests to that of bishops, and the order of bishops to Jesus Christ, the Bishop of bishops; also a passage from St Cyprian, who, in his Epistle to Rogatianus, declares that "bishops are created by God Himself;" and another in his book on the Unity of the Church, viz. "*Episcopatus unus est, cujus a singulis in solidum pars tenetur.*" In short, he declared that the pope was bishop in precisely the same manner as other bishops, and that he and all other bishops were brethren, the children of the same Father, which is God, and of the same Mother, which is the Church.

The same view was taken in the following congregation, by the Archbishop of Braga and the Bishop of Segovia, who

<sup>1</sup> From a work falsely ascribed to him.

declared that it was clear from ecclesiastical history and the epistles of the Fathers, that as the primitive bishops gave an account to one another of the proceedings in their several churches, for the approval of their brethren, so the popes made the very same sort of report of what had passed at Rome, and that all the popes up to the time of Sylvester had acknowledged the Divine right of bishops. No less than fifty-three prelates, out of one hundred and thirty-one present, voted in favour of the recognition of the Divine institution and jurisdiction of bishops. According to Paolo, the number amounted to fifty-nine. The dispute was, however, by no means ended. On the 20th the Jesuit Lainez, at the instigation of the legates, delivered a powerful speech in opposition to the view taken by the Spanish bishops, denying altogether that the institution and jurisdiction of bishops were of Divine right: "If," said he, "bishops have received any jurisdiction from Jesus Christ, they are all equal in rank and authority, and everything else; and all distinction between patriarchs, archbishops, and bishops is annihilated; and the pope can no more interfere with their jurisdiction to restrain or to do away with it." A most just conclusion, in which lay the secret cause of all the violent opposition made by the Ultra-Montane party to the demand of the Spaniards.

However, powerful as was the speech of Lainez, he was answered by the Bishop of Paris so effectually, that the legates, to their great discomposure, saw the views of the Spanish prelates gain ground. The latter then declared formally that unless their demand was granted, and the order and jurisdiction of bishops declared in the canon to be "*Jure Divino*," they would thenceforth absent themselves from all the congregations and sessions.

In the meantime the Cardinal of Lorraine arrived at Trent with several French prelates, and was received with honour. In a congregation held on the 23rd of November, he read the letter of the King of France to the council, in which he strongly urged them to labour sincerely to bring about a sound reformation of abuses, and to restore its pristine glory to the Catholic Church by bringing back all Christian people to one religion. After the letter was finished the cardinal delivered a speech, strongly urging the necessity of proceeding speedily with the work of reformation, in which

he was followed by Du Ferrier, the king's ambassador, who spoke his mind freely.

All this time so little progress had been made with the canons and decrees, that when the 26th of November, the day fixed for holding the 23rd session, arrived, it was found necessary to prorogue it. After this, in the following congregations the subject of the Divine right of bishops was again discussed, when the French bishops declared in favour of the views held by the Spaniards. Much time was consumed upon this question and upon that of residence, to the great disgust of the Cardinal of Lorraine and others, who desired that the subject of reformation should be at once gone into.

At the beginning of the year 1563 the French ambassadors presented their articles of reformation, under thirty-four heads. Their principal demands were as follows :—

6. That no person should be appointed bishop unless he were of advanced age, and of good character and capacity.

7. That no curates (*plebani*) should be nominated unless they were of good character and abilities.

9. That bishops, either personally or by deputy, should preach on every Sunday and Festivals, besides daily during Lent and Advent.

10. That all curates should do the same, when they had a sufficient audience.

12. That incapable bishops, abbots, and curates, should resign their benefices or appoint coadjutors.

14. That all pluralities whatever should be abolished, without any consideration of compatibility or incompatibility.

16. That steps should be taken to provide every beneficed clerk with a revenue sufficient to maintain two curates, and to exercise hospitality.

17. That the Gospel should be explained to the people at mass, that after mass the priest should pray with the people in the vulgar tongue; and that at the same or some other appointed time, pious and spirited canticles, such as the Psalms of David, should be sung.

18. That the ancient decretals of Pope Leo and Gelasius on communion in both kinds should be re-established.

19. That the efficacy of the sacrament should be also explained to the people before their administration.

20. That benefices should be conferred by bishops within six months ; after which time they should devolve to the immediate superior, and so gradually to the pope.

21. That they should abolish, as contrary to the canons, all expectatives, regressions (returning to a benefice which has been once resigned), resignations, &c.

22. That all resignations in favour of another should be entirely rejected, as contrary to the canons.

23. That simple, or secular, priories should be reunited to the cure of souls, originally intended by the foundation, which had been separated from them, and assigned to perpetual vicars with miserable pittances.

26. That their ecclesiastical jurisdiction should be restored to the bishops throughout their dioceses and all exemptions done away with, except in the case of heads of orders and some few others.

27. That bishops should take in hand no matter of importance without the advice of their chapters ; and that the canons should be compelled to continual residence, and be men of sufficient learning, good life, and twenty-five years of age.

28. That the ancient impediments to marriage should be renewed, except in the case of kings and princes.

29. That the people should be properly instructed concerning the worship of images.

31. That no sentence of excommunication should be passed until two or three monitions had been issued, and then only for grievous faults.

32. That bishops should be desired to give benefices rather to those who drew back from receiving than to such as sought for them.

34. That diocesan synods should be assembled at least once a year, provincial synods every three years, and general councils every ten years.

The pope, in order to elude the difficulty in which he was placed by the demand of the Spanish and French bishops, that the Divine right of bishops should be inserted in the 7th chapter, sent a form for the approval of the council, in which it was declared that "bishops held the principal place in the Church, but in dependence upon the

pope." This, however, did not meet with approval, and, after a long contest, it was agreed to state it thus—that "they held the principal place in the Church *under the pope*," instead of in dependence upon him.

However, a still warmer contest arose upon the chapter in which it was said that the pope had authority to feed and govern the Universal Church. This the Gallican and Spanish bishops would by no means consent to, alleging that the Church is the first tribunal under Christ, and that even St Peter himself was sent to the Church as to his judge by our Saviour, when He said to him, "tell it to the Church,"<sup>1</sup> &c. Accordingly, they insisted that the words "*Universos Ecclesias*," "all Churches," should be substituted for "*Universam Ecclesiam*"; "for," said the Archbishop of Granada, "I am the Bishop of Granada, and the pope is archbishop of it:" meaning that he permitted to the pope the same right of superintendence over particular Churches which an archbishop possesses over his suffragan bishops. The Italians, who warmly opposed this view, alleged the œcumenical authority of the Council of Florence, as establishing the doctrine of the chapter; whilst the French denied both the œcumenicity and the legality of the Council of Florence, and appealed to the Councils of Constance and Basle; the former of which the Italians rejected as having been only approved in part, whilst the latter they scouted as schismatic.

The Gallicans even more strenuously denied that "the pope possessed all the authority of Jesus Christ," notwithstanding all the limitations and explanations which were added to it.

On the 5th of February the legates proposed for consideration eight articles on the subject of marriage, extracted from heretical books.

1. That marriage is not a sacrament instituted by God.
2. That parents may annul marriages contracted by their children clandestinely.
3. That a man may marry again during the life of his first wife, divorced on account of fornication.
4. That polygamy is allowed to Christians, and that to forbid marriages at certain seasons is a heathen superstition.

<sup>1</sup> Matt. xviii. 17.

5. That marriage is to be preferred to the state of virginity.

6. That priests in the Western Church may marry notwithstanding their vow.

7. That the degrees of consanguinity and affinity laid down in Leviticus xviii. are to be observed, and no others.

8. That the cognisance of causes relating to marriages belongs to the secular prince.

These articles were discussed in several congregations.

The sixth article came under consideration on the 4th of March ; all agreed in condemning it as heretical, but they were divided upon the grounds of their opinion ; some maintained that neither the Eastern nor Western Church had ever permitted priests, after ordination, to marry, and that this custom was founded upon apostolical tradition, not upon any ecclesiastical constitution or vow ; others, on the contrary, maintained that marriage was forbidden to the secular clergy on account of their ordination, and by the ecclesiastical law, and to the regulars by their solemn vow, but that the pope had power to dispense with this prohibition in certain cases ; moreover, that up to the time of Innocentius II., a priest, by marrying, was only deprived of his ministry, whilst his marriage was held to be valid.

The question was afterwards discussed, whether it was advisable, under the circumstances of the times, to remove the restriction laid upon the clergy not to marry ? this was in consequence of a demand to that effect made by the Duke of Bavaria. Strong opposition was made to this demand, and many blamed the legates for permitting the discussion, and maintained that if this licence were granted the whole ecclesiastical hierarchy would fall to pieces, and the pope be reduced to the simple condition of Bishop of Rome ; since the clergy, having their affection set upon their families and country, would be inevitably detached from that close dependence upon the holy see, in which its present strength mainly consists.

In the meantime, the Cardinal of Mantua and Cardinal Seripandus died, and the pope despatched two new legates to the council, Cardinal Moroni, and Cardinal Navagier. The French continued their importunities on the subject of reformation, and were as constantly put off upon one



pretext or another, by the legates, and thus much time was wasted. The chief difficulties in their way were these : —1. The decree already made, which gave the right of *proposing* to the legates only. 2. The question of the Divine obligation of residence. 3. The Divine institution of bishops. 4. The authority of the pope. And 5. The general question of reformation. As to the articles upon the latter subject proposed by the French ambassadors, the pope positively refused to allow them to be discussed ; accordingly, about this time, the French, wearied with the proceedings, began to withdraw from the council.<sup>1</sup>

In a congregation held May 10th, a letter from the Queen of Scots was read, in which she expressed her sorrow that she had not one Catholic prelate in her dominions whom she could send to the council, and declared her determination, should she ever attain to the crown of England, to do all in her power to bring that kingdom, as well as Scotland, back to the Roman obedience.

About this time, *i.e.*, on the 29th of June, a fierce dispute arose between the orators of France and Spain upon a point of precedency, which lasted some time. On the 1st July Du Ferrier delivered an angry speech filled with invectives against the King of Spain and the pope, vowing openly that he would do everything in his power to bring over the whole kingdom of France to the Huguenot faith, for that it appeared to him that his king and nation were but ill treated by the synod.<sup>2</sup>

All this time the contests about the institution and jurisdiction of bishops, and the Divine obligation of residence, continued ; and at last, in order to accommodate matters, and bring things to an end, it was resolved to omit alto-

<sup>1</sup> In the “*Diarium actorum S. C. Trid. Auctore Torello Phola de Puggio (Torellifola) eccl. Fesulanæ canonico,*” given by Martene (*Ampliss. Collect.* viii.), the writer tells us that on Easter Sunday he was seized with such a severe attack of gout that he was compelled to keep his bed about this time, adding, with great naiveté, that he considered the whole fault to lie “*tum cœlo hujus regionis tum vino quod suavissimum est.*” He also tells us that on Saturday, May 1st, about noon *three suns* appeared which were looked upon by the Fathers as a great miracle and prodigy.

<sup>2</sup> This man, Arnold de Ferrier, afterwards became a Protestant, and was probably such, in his heart, at the time, which may account for this indiscreet ebullition of indignation, which compelled the king to withdraw him.

gether all notice of the institution of bishops, and of the authority of the pope, and to erase from the decree concerning residence whatever was obnoxious to either party. They then fell to work upon the decree concerning the reformation of abuses, and at last, on the 15th of July, the twenty-third session was held: 208 prelates, besides the legates and other ecclesiastics, were present, with the ambassadors of France, Spain, Portugal, &c. The sermon was preached by the Bishop of Paris,<sup>1</sup> who seems to have contrived in it to give offence to all parties. After the sermon, the bulls authorising Moroni and Navagier to act as legates for the pope were read, together with the letters of the King of Poland, the Duke of Savoy, and the Queen of Scotland. Lastly, the decrees and canons drawn up during the past congregation were brought before the council.

First, the decree upon the sacrament of orders, in four chapters, was read; it was to the effect, 1. That it is necessary to recognise in the Church a visible and outward priesthood, which has taken the place of the former priesthood. That both Holy Scripture and tradition teach us that it was instituted by our Lord Jesus Christ, who gave to his apostles and their successors the power of consecrating, of offering, and administering, His body and blood; and that of remitting and retaining sin. 2. That for the good order of the Church it is necessary that there should be divers orders of ministers consecrated to the service of the altar. That Holy Scripture speaks not only of priests, but also of deacons, and that from the very beginning of the Church the names and functions of the other orders have been in use. 3. That orders is one of the seven sacraments of the holy Church, because that the grace of order is conferred in ordination by means of the word used, and the outward sign. 4. That this sacrament confers a character which can never be effaced. That the bishops who have succeeded to the apostles belong in the chief place to the order of the hierarchy, that they have been appointed by the Holy Spirit for the government of the Church of God;

<sup>1</sup> "Epis. Parisiensis solemniter celebravit Missam de S. S. exmore, et reverendissimus *Aliffensis* hæbuit orationem, amietus pluviali et mitra." "Diarium" of Torelli in Martene, *Vet. Scrip. Coll.* tom. viii. col. 1380.

that they are superior to priests, and can perform certain functions which the latter cannot. That those who having been elected and appointed by the people only, or by some secular power, take upon themselves this ministry without ordination, are to be regarded as thieves, and not as true ministers of the Church.

Then were published eight canons on the Sacraments of orders, which anathematised,

1. Those who deny a visible priesthood in the Church.
2. Those who maintain that the priesthood is the only order.
3. Those who deny that ordination is a true sacrament.
4. Those who deny that the Holy Spirit is conferred by ordination.
5. Those who deny that the unction given at ordination is necessary.
6. Those who deny that there is a hierarchy composed of bishops, priests, and ministers, in the Catholic Church.
7. Those who deny the superiority of bishops to priests, or that they alone can perform certain functions which priests cannot, and those who maintain that orders conferred without the consent of the people are void.
8. Those who deny that bishops called by the authority of the pope, *qui auctoritate Romani pontificis assumuntur*, are true and lawful bishops.

After this, the decree of reformation was read, containing eighteen chapters :—

1. Relates to the much-contested question of residence, and is of great length. The residence of bishops is strongly insisted upon, since the Divine command to all who have any charge of souls is, that they shall know their sheep, offer the sacrifice for them, nourish them with the bread of the Word of God, &c. ; and since it is not possible to fulfil these duties except they be present with their flocks, the council declares that all who have the government of churches, whether patriarchs, primates, bishops, &c., and even cardinals, shall reside in person, without ever absenting themselves for any length of time, unless some necessity, or the evident advantage of the Church or State require it, in which cases even they may not absent themselves without the written permission of the pope, or of the metropolitan, or one of his oldest suffragans. That if any one shall

absent himself contrary to the enactments of this decree, he will offend mortally against God, and cannot, with a clear conscience, touch the revenue of his preferment for the period of his absence, but shall be obliged to expend such revenue in building churches, or in alms to the poor of the place.

Although the Divine obligation of residence is not openly declared in this decree, it is plainly to be inferred from it, and proves such to have been the opinion of the majority of bishops present.

This chapter, moreover, orders the residence of the inferior clergy, and directs that, when necessity compels their absence, they shall take care to supply their place by a sufficient curate, approved by the bishop, to whom they shall assign a proper stipend.

2. Orders the consecration, within three months, of all persons presented to cathedral or superior churches, under pain of being compelled to pay back the revenue they have received during that period; and orders that if they delay their consecration for three months longer they shall be deprived.

3. Directs that bishops shall themselves confer orders on their own clergy. If they be unable, they shall not send candidates to other bishops for ordination, without previous examination.

4. Forbids to admit to the first tonsure persons who have not been confirmed and instructed in the first principles of the faith, and those who cannot read and write, &c.

5. Orders that candidates for minor orders shall bring a testimonial from their curate and schoolmaster. Those who aspire to higher orders shall wait upon the bishop one month before ordination, who shall publish their names in full church, and require information concerning their birth, morals, and manner of life.

6. Declares that no clerk under fourteen years of age can hold a benefice, and orders the observance of the constitution of Bonifacius VIII. "*Clerici qui cum unicus*," in the matter of married clerks.

7. Orders bishops to make careful examination of candidates for orders.

8. Directs bishops to confer orders only at the canonical seasons, in the cathedral church, and in the presence of the

canons. No one to be ordained except by his own bishop, or with letters dimissory from him.

9. Forbids bishops to confer orders on any of their domestics not belonging to their diocese, except they have been with them three years.

10. Forbids abbots, notwithstanding any privilege, to give the tonsure, or minor orders, to any, except to those under their jurisdiction (under pain of suspension).

11. Forbids to confer minor orders upon those who are ignorant of Latin.

12. Forbids to promote any one to the rank of sub-deacon, under twenty-two years ; to that of deacon, under twenty-three : and to that of priest under twenty-five.

13. Requires that persons to be received into the orders of sub-deacon or deacon, shall produce testimonials of having conducted themselves well in the inferior orders, and shall declare, that with God's help, they are capable of living in continence.

14. Forbids to admit any one to the priesthood who has not served at least one year as a deacon, unless, in the bishop's opinion, the good of the Church requires it. Orders bishops to take care that priests observe, at least, the Sundays and festivals, by celebrating mass, &c.

15. Forbids a priest, not having cure of souls, to hear confessions without the bishop's express permission.

16. Renews the sixth canon of Chalcedon.

17. Orders that the several functions belonging to the different orders of clerks, from that of porter to that of deacon, shall be, in future, performed by the proper clerks.

18. Orders that in every cathedral church, a certain number of children belonging to the diocese shall be instructed in the ecclesiastical profession. Stipulates that they be born in lawful wedlock, and be not under twelve years of age, and capable of reading and writing.

In the following congregations the decrees concerning marriage were discussed, and it was unanimously agreed that the law of celibacy should be continued binding upon the clergy.

Moreover, twenty articles of reformation, which the legates proposed, were examined ; and during the discussion, letters were received from the King of France, in which he declared his disappointment at the meagre measure

of ecclesiastical reform proposed in these articles, and his extreme dissatisfaction at the chapter interfering with the rights of princes. Shortly after, nine of the French bishops returned home, so that fourteen only remained.

On the 22d of September, a congregation was held, in which the ambassador Du Ferrier spoke so warmly of the utter insufficiency of the articles of reform which the legates had proposed, and of their conduct altogether, that the congregation broke up suddenly in some confusion, and shortly after the French orators returned home.

To fill up the time intervening before the twenty-fourth session, the subjects of indulgences, purgatory, and the worship of saints and images, was introduced for discussion, in order that decrees on the subject might be prepared for presentation in the twenty-fifth session. The Cardinal of Lorraine having now returned from Rome, whither he had gone to concert measures with the pope, for settling those questions which had all along hindered the progress of the council, all parties seemed to be equally desirous to bring matters to a close, and the final business of the council was as much precipitated, as its deliberations hitherto had been delayed and protracted. On the 11th of November, the twenty-fourth session was held, in which the decree of doctrine, and the canons relating to the sacrament of marriage, were read.

First, the decree containing the catholic doctrine on the subject; after establishing the indissolubility of the marriage tie, by Holy Scripture, it adds, that Jesus Christ by His passion merited the grace necessary to confirm and sanctify the union betwixt man and wife. That the apostle means us to understand this when he says, "Husbands love your wives, as Jesus Christ loved the Church;" and shortly after, "This sacrament is great; I speak of Jesus Christ and the Church."<sup>1</sup> Marriage, under the Gospel, is declared to be a more excellent state than that of marriage under the former dispensation, on account of the grace conferred by it, and that, accordingly, the holy fathers, councils, and universal tradition, rightly teach us to reckon marriage amongst the sacraments of the new law.

Then followed twelve canons, with anathemas, upon the subject.

<sup>1</sup> Eph. v. 32.



1. Anathematises those who maintain that marriage is not a true sacrament, of Divine institution.

2. Anathematises those who maintain that polygamy is permitted to Christians.

3. Anathematises those who maintain that marriage is unlawful only within the degrees specified in Leviticus.

4. Anathematises those who deny that the Church has power to add to the impediments to marriage.

5. Anathematises those who maintain that the marriage tie is broken by heresy, ill-conduct, or voluntary absence on either side.

6. Anathematises those who deny that a marriage contracted, but not consummated, is annulled by either of the parties taking the religious vows.

7. Anathematises those who maintain that the Church errs in holding that the marriage tie is not broken by adultery.

8. Anathematises those who maintain that the Church errs in separating married persons for a time, in particular cases.

9. Anathematises those who maintain that men in holy orders, or persons who have taken the religious vow, may marry.

10. Anathematises those who maintain that the married state is preferable to that of virginity.

11. Anathematises those who maintain that it is superstitious to forbid marriages at certain seasons.

12. Anathematises those who maintain that the cognisance of matrimonial causes does not belong to the ecclesiastical authorities.

After this, a decree of reformation was published, relating to the same sacrament, containing ten chapters.

1. Refers to the subject of clandestine marriages, declares that the Church views such with horror, and hath always forbidden them; orders curates to publish the names of the parties about to contract marriage, on three consecutive festivals, in church, during the solemn mass; orders that two or three witnesses be present at the marriage, and declares all marriages to be null which are not solemnised in the presence of the clergyman of the parish, or of some other priest having his permission, or that of the ordinary.

The council also exhorts the bride and bridegroom not



to dwell together until they have received the benediction of the priest, and to confess carefully, and receive with devotion the Holy Eucharist before marriage.

2. Treats of the impediments to marriage, which were in some respects relaxed, *i.e.*, the impediments to marriage between a godparent and godchild and the parents of the godchild, was removed; also that between the person administering baptism and the person baptised, or his or her parents.

3 and 4. Also refer to the relaxation of impediments.

5. Those who wilfully contract marriage within the prohibited degrees are sentenced to be separated without any hope of obtaining a dispensation. Dispensations are ordered to be given rarely, if ever, and if given only for a lawful cause. Dispensations to the second degree never to be granted unless to princes for the public good.

6. No marriage to be allowed between a ravisher and the woman ravished whilst she remains in his power; if, however, when at liberty, she consents, they may be married. The ravisher, and all aiding and abetting, to be, nevertheless, excommunicated.

7. Care to be used in permitting wanderers to receive the sacrament of marriage.

8. Fornicators, whether married or single, to be excommunicated, unless they will put away their mistresses after three monitions. The women, after three monitions, to be driven out of the diocese unless they obey.

9. Forbids all masters, magistrates, &c., under anathema, to compel those under their control to marry against their own inclinations.

10. Confirms the ancient prohibitions to celebrate marriages between Advent and Epiphany, and between Ash-Wednesday and the octave of Easter.

After this a decree, containing twenty-one articles, upon the reform of the clergy was read.

1. Relates to the election of bishops and cardinals.

2. Directs that provincial councils shall be held at least every three years by the metropolitan or the oldest suffragan. Diocesan synods annually.

3. Orders that bishops shall visit their dioceses annually, or at least every three years, either in person or by deputy; that metropolitans shall not visit their suffragans except for

reasons to be approved in the provincial council. Treats of the duties of inferior ordinaries when visiting, and directs that all visitors shall be careful not to be burdensome, and shall be content with frugal and modest entertainment. Also forbids patrons to interfere with the spiritual concerns of their churches.

4. Orders bishops to preach either in person or by deputy. Orders that sermons shall be preached either by the minister or his deputy in all parish churches every Sunday and holiday, and thrice a week during Advent and Lent.

5. Directs that criminal cases relating to bishops shall be judged at Rome.

6. Allows of dispensations in certain cases for secret sins.

7. Orders that the nature of the holy sacraments shall be explained to the people before they are administered to them.

8. Orders that open offenders shall be put to open penance, but allows to the bishop the power of imposing secret penance instead.

9. Extends the decrees made in the council relating to exempt benefices to extra diocesan benefices.

10. Declares that, in matters relating to visitations and the correction of morals, no claim of exemption or of appeal shall suspend the execution of the sentence.

11. Declares that such titles as that of prothonotary, count palatine, royal chaplain, &c., shall not exempt the holder from the bishop's jurisdiction.

12. Relates to the age at which persons may be advanced to certain dignities, and restricts some to persons holding certain academical degrees.

13. Permits bishops to provide for poor benefices having cure of souls, either by uniting them, or by assigning first fruits or tithes to them, or by the contributions of the parishioners. Forbids to annex parish churches to monasteries.

14. Declares that the council abhors the practice of paying anything for a title or for taking possession.

15. Allows the bishop to diminish the number of prebends in poor cathedral establishments.

16. Ordains that the chapter shall elect a vicar-general

within eight days after the death of their bishop, to look after the concerns of the church during the vacancy.

17. Forbids pluralities.

18. Relates to the filling up of vacant cures.

19. Suppresses altogether expectative graces, mental reservations, &c.

20. Orders that all ecclesiastical causes shall be tried in the first place before the ordinary, and that no appeal shall be allowed except from the definitive sentence; relates, further, to the trial of matrimonial causes, &c.

21. Relates to the words "*Proponentibus Legatis*" inserted in the decree of the first session, and declares that it was not the intention of the council thereby to depart from the ordinary manner of treating matters in general councils, or to give or take away any privilege from or to any person.

The last session was held on the 3rd December 1563; in it the decrees concerning purgatory, the invocation of saints, and the worship of images and relics were read.

1. Of purgatory. Declares that the Catholic Church, following Holy Scripture and tradition, has always taught, and still teaches, that there is a purgatory, and that the souls which are detained there are assisted by the suffrages of the faithful and by the sacrifice of the mass. Orders all bishops to teach and to cause to be taught the true doctrine on this subject, without amusing the people with subtleties.

2. Of the invocation of saints. Orders bishops, and others concerned in the teaching of the people, to instruct them concerning the invocation of saints, the honour due to their relics, and the lawful use of images, according to the doctrine of the Church, the consent of the fathers, and the decrees of the councils; to teach them that the saints offer up prayers for men, and that it is useful to invoke them, and to have recourse to their prayers and help. It further condemns those who maintain that the saints in rest ought not to be invoked, that they do not pray for men, that it is idolatry to invoke them, that it is contrary to Holy Scripture, &c., and that their relics and their tombs ought not to be venerated.

On the subject of images, the council teaches that those of our Lord, the Blessed Virgin, and of the saints are to be

placed in churches ; that they ought to receive due veneration, not because they have any divinity or virtue in them, but because honour is thus reflected upon those whom they represent ; by means of these representations the people are instructed in the mysteries of the faith, and by thus seeing the good deeds of the saints are led to bless God, and endeavour themselves to do likewise.

The council then proceeds to anathematise all who hold or teach any contrary doctrine.

Lastly, in order to remedy abuses, it declares that if in any Scriptural painting the Divinity is represented under any figure, the people should be warned that it is not intended that the Divinity can be seen by mortal eyes ; further, that all things tending to superstition in the invocation of saints, the worship of their relics, and the right use of images, should be done away with ; that care should be taken not to profane the festivals of the saints, &c. ; that no new miracles or relics should be admitted without the bishop's consent, and that any other abuses should be rectified by the bishop and provincial council.

These decrees were followed by one of reformation, consisting of twenty-two chapters, which relate to the regulars.

1. Orders that all shall observe the rule of their profession.

2. Forbids any regular to hold any sort of property.

3. Permits all monasteries, except those of the Capuchins and Franciscan Observantines,<sup>1</sup> to hold property.

4. Forbids the religious to enter the service of any person, or to quit their convent without permission of the superior.

5. Charges that nuns shall strictly keep within their bounds, and forbids any nun to leave the convent, and any other person to enter it without the bishop's permission.

6. Of the election of superiors.

7. Superiors of nunneries to be at least forty years of age, and eight years of profession.

8. Of monasteries under the immediate jurisdiction of the Holy See.

9. Orders that nunneries under the immediate jurisdiction of the Holy See shall be governed by the bishops.

<sup>1</sup> An offset of the Franciscans, founded by St Bernardine of Sens, in 1419.

16. Orders that the religious shall make confession, and communicate once a month.

11. Orders that in cases in which monasteries have parishes annexed to them, those who have charge of them shall be subject to the bishop in everything relating to the ministration of the sacraments, except the monastery of Clugny, those in which the generals of orders reside, and those whose abbots possess episcopal or temporal jurisdiction.

12. Directs that regulars shall publish and observe the censures, interdicts, &c., ordered by the pope and the bishops.

13. Of cases of precedency.

14. Directs that regulars guilty of any public scandal shall be punished by the superior within the time prescribed by the bishop.

15. Every profession made before sixteen years of age, and one of noviciate, to be null.

16. No engagements, &c., to be binding unless made within the last two months of the noviciate, and with the bishop's permission; at the end of the noviciate the novice to be either sent out of the house, or admitted to profession at once.

17. No woman to take the veil until the bishop, or some one by him appointed, hath examined her as to her willingness, &c.

18. Excommunicates those who force women to take the veil against their will.

19. No complaints made by any one against the validity of his profession to be listened to unless made within the first five years.

20. The heads of orders to visit the monasteries committed to them.

21. Of the re-establishment of discipline.

22. Submits all regulars whatever to the enactments of this decree.

After this another decree, in twenty-one chapters, on general reformation, was read.

1. Of the duties of bishops: exhorts them to be modest and frugal in their way of living, and not to enrich their relatives with Church property.

2. Directs that the decrees of this council shall be re-

ceived by every bishop in the first provincial council, and that the bishops shall promise obedience to the pope, and anathematise every heresy condemned by the council. Orders the same with respect to all beneficed men and universities.

3. Of excommunications.

4. Allows bishops in synod and the heads of monastic orders to act as they shall consider most conducive to the glory of God and the good of the Church, where the number of endowed masses is so great that they cannot be duly performed.

5. Relates to collations to benefices.

6. Relates to cases of episcopal proceedings against canons.

7. Is directed against the hereditary possession of benefices.

8. Exhorts all clerks to hospitality, and relates further to the conduct of governors of hospitals.

9. On the right of patronage, forbids to sell such right, and to unite benefices.

8. Orders four persons in every province to be elected, who shall judge ecclesiastical causes delegated to them by the legates of the Holy See.

11. Forbids to let out ecclesiastical property to farm upon consideration of any payment in advance, to the prejudice of successors.

12. Declares tithe to be of Divine appointment, and those who refuse it to be guilty of robbery, and excommunicated. Exhorts the faithful to give part of their property to the endowment of poor bishoprics and churches.

13. Enacts that all dues on account of funerals paid to the cathedral or parish church, which may have been diverted to the use of hospitals or other pious institutions, shall in future revert to the Church.

14. Forbids clerks to retain concubines or women of suspected reputation, either in their houses or villages, under pain of being deprived of a third of the revenue of their benefice after the first monition, of losing all the fruits of it after the second, and of being for ever deprived of it if they continue obstinate after the third. Orders that if after obeying, they return to their wicked course of life, they shall be excommunicated. Also provides for the punishment of unbeneficed clerks and bishops.

15. Enacts that the bastards of clerks shall be unable to serve in or to hold the churches which their fathers have served in or held.

16. Forbids to convert cures into simple benefices.

17. Reprobates the servility of certain bishops, who conducted themselves in a time-serving and fawning manner towards great men and the king's officers, such as giving place to them in church, &c. ; orders all bishops to abstain from such meanness.

18. Orders all the faithful to obey the sacred canons.

19. Insists upon the total cessation, throughout Christendom, of the detestable custom of duelling, which it declares to have been introduced by Satan for the ruin of souls. Enacts that all emperors, kings, princes, and other lords, granting a spot of ground for a duel, shall be, *ipso facto*, excommunicated, and deprived of the lordship of the town or place in which they permitted the duel. Sentences the duellists and their seconds to excommunication, loss of property, and perpetual infamy; and, if either of the parties die in the encounter, forbids him Christian burial. Also excommunicates the instigators, abettors, and even spectators of a duel.

20. Declares that the council looks to princes to support the Church in all her rights, and to take care that their subjects show due respect to the clergy; exhorts princes to observe the canons of the Church and the constitutions of the pope. Renews all canons and constitutions made in favour of the liberty and immunities of the clergy and the Church.

21. Declares that whatsoever clauses and words are contained in the decrees of reformation made under the sovereign pontiffs, Paul, Julius, and Pius, all are to be so understood, as that the authority of the holy see remains always untouched and entire.

A decree was also published upon the subject of indulgences, to this effect, that the Church, having received from Jesus Christ the power to grant indulgences, and having, through all ages, used that power, the council declares that their use shall be retained, as being very salutary to Christian persons, and approved by the holy councils; it then anathematizes all who maintain that indulgences are useless, or that the Church has no power to grant them. At the same time, it desires that the ancient



custom of the Church be adhered to, and that they be granted with care and moderation, forbidding all trafficking in them.

Further, the council exhorted all pastors to recommend to the observance of all the faithful, whatever had been ordered by the Church of Rome, established in this, or in any one of the oecumenical councils, and to impress upon them especially the due observance of the fasts and festivals of the Church.

The lists of books to be proscribed was referred to the pope, as also were the catechism, missal, and breviaries.

Then the secretary, standing up in the midst of the assembly, demanded of the fathers whether they were of opinion that the council should be concluded, and that the legates should request the pope's confirmation of the decrees, &c. The answer in the affirmative was unanimous, with the exception of three. The cardinal president Moroni then dissolved the assembly amidst loud acclamations.

In a congregation held on the following Sunday, the fathers affixed their signatures, to the number of two hundred and fifty-five; viz., four legates, two cardinals, three patriarchs, twenty-five archbishops, one hundred and sixty-eight bishops, thirty-nine proctors, seven abbots, and several generals of orders.<sup>1</sup>

<sup>1</sup> Chifflet, in his *Conc. Trid. Can. et Decreta*, 12mo, Paris, 1824, states the number of prelates present from the different nations to have been as follows:—

Italians . . .	187	
By proctors . .	2	
	—	189
French . . .	26	
By proctor . .	1	
	—	27
Germans . . .	2	
By proctors . .	4	
	—	6
Spaniards . . .	31	
By proctors . .	4	
	—	35
Portuguese . . .	3	
Greeks . . .	6	
Poles . . .	2	
Hungarians . . .	2	
English . . .	1*	
Irish . . .	3	
	—	274

Brought forward	274
Flemings . . .	2
Croatians . . .	1
Moravians . . .	1
Illyricans . . .	3
	—
	281

\* Thomas Goldwell, Bishop of St Asaph; he was actually Bishop of the see, as he *spontaneously* went into exile, and no new appointment was made till 1559. He retired to Rome, where he was made suffragan to Cardinal Savelli, the bishop vicegerent in Rome under Gregory XIII. Goldwell ordained St Camillo de Lellis, the founder of the Regular Clerks for tending the sick, in 1584.

The acts of the council were confirmed by a bull, bearing date January 6, 1564. The Venetians were the first to receive the Tridentine decrees. The kings of France, Spain, Portugal, and Poland, also received them, and they were published and received in Flanders, in the kingdom of Naples, and Sicily, in part of Germany, in Hungary, Austria, Dalmatia, and some part of South America; also amongst the Maronites. The Churches of England, Ireland, Scotland, Russia, Greece, Syria, Egypt, &c., &c., reject the authority of this council.

In France the Council of Trent is received generally as to doctrine, but not altogether as to discipline. Various regulations which were deemed incompatible with the usages of the kingdom, the liberties of the Gallican Church, the concordat, and the just authority of the king, were rejected.—Paolo Sarpi, *Hist. of Council of Trent*, by Courayer. Tom. xiv. Conc. p. 725.

TRENTON (1801). Held in September 1801. Bishop White presiding in the house of bishops. A letter from Bishop Provost having been read, stating that he had resigned the episcopal office, the question of the admissibility of such a resignation was discussed. In this convention, the thirty-nine articles of the Church of England were adopted, with certain verbal alterations adapted to the local circumstances of the American Church.—Bishop White, *Memoirs*, p. 31.

TREVES (948). [*Concilium Trevirense*.] Held in 948. The legate Marinus, the Archbishop of Treves, and several bishops, here excommunicated Hugo, Count of Paris, and two pretended bishops, made by Hugo, the pseudo-archbishop of Rheims.—(See C. INGELHEIM, A.D. 948.) Tom. ix. Conc. p. 632.

TREVES (1238). Held on the Festival of St Matthew, 1238, Theodoric, the Archbishop; Rudolph, Bishop of Virdun; John, Bishop of Metz; and Roger, Bishop of Toul, being present. Forty-five canons were published.

I. Against the incendiaries of religious places. Declares that whereas the absolution of denounced incendiaries was reserved to the pope, in order to spare them the expense, &c., it shall be necessary to inform them, *before denouncing them*, that unless they shall make satisfaction before publication, they must make a voyage to Rome in order to

obtain pardon: "ut sic territi ad satisfactionem facilius inducantur."

2. Puts under an interdict places where any ecclesiastical booty or persons are detained. Permits divine service to be celebrated in a low tone in any convent that there may be in the place.

7. Condemns to prison and penitence any clerk celebrating in any place under interdict after admonition from his bishop.

10. Orders the priest, when celebrating, to wear the "camisia" or "rochette."

16. Forbids the "Campanarii" to serve in the church during divine service without the "camisia."

25. Reserves the absolution of clerks who have celebrated whilst under sentence of excommunication to the pope.

33. Forbids pastors, vicars, and rural deans to take cognisance of matrimonial causes.

35. Of the penances to be performed by male and female adulterers.

38. Forbids women to wear at night the dress of monks or regular canons.

43. Against coiners of false money. Orders the priests at places where coiners live to cease instantly *a divinis*.

44. Provides for the public denunciation of persons excommunicated for coining, every Sunday and holy day.

45. Revokes the *Annum Domini gratia*, on account of its abuse (see the following Council).—Mart., *Vet. Scrip. Coll.*, tom. v. col. 126.

TREVES (1310). Held on the 29th of April 1310, in the Church of St Peter at Treves, by Baldwin, Archbishop of Treves. One hundred and fifty-six canons were published.

The first six relate to the plunderers and violators of ecclesiastical persons, property, and places, and orders that the parishes and properties of such persons be put under an interdict until they repent.

10. Forbids the custom of giving a feast upon appointment to a canonry, benefice, &c., and orders instead that a "cappa" of a certain value be presented.

14. Forbids certain dresses worn by many of the clergy.

15. Forbids the "damnable abuse" of presenting to benefices those who have not even received the tonsure.

18. Forbids priests, clerks in holy orders, and especially

monks, to follow any worldly calling, to receive unjust gifts, or to sell justice. Bids them avoid gambling, secular shows, and all ornaments unsuited to their calling; not live on superfluous delicacies, and to follow sobriety. Offenders to be excommunicated after due monition.

19. Relates to the church officer called the *matricularius*. Orders that every parish priest, unless hindered by extreme poverty, shall have one such, either a clerk or at least a literate, able to respond by reading and chanting, at the Holy Office, notwithstanding any custom which may exist in some places where the labourers or others, merely illiterate laymen, attempt to do so.

29. Orders a total cessation ■ *divinis* in places where coiners of false money dwell.

30. Confirms canon 45 of the Synod of Treves, 1238, which annuls the privilege of the "year of grace," by which canons claimed one year's value of their benefices after their death.—(See TREVES, 1238.)

38-47. Of the Religious.

50. Against the Begardi, who called themselves Apostoli.

52. Excommunicates those who seize or in any way injure the messengers of the ecclesiastical judges, or those who carry their letters, or the letters themselves.

54. Forbids all feasting at funerals.

55. Orders that, in places where laymen are forbidden to go abroad with a light after the bell or horn has been sounded, clerks and monks shall observe the same.

56 and 57. Of anniversaries; the conduct of priests on such occasions, &c.

69. Directs that in every church there shall be on, before, or behind, or above the altar, an image, or sculpture, or writing, or picture, designating the saint in whose honour the altar is built.

72. Strictly forbids to close the churches against the laity.

73. Orders that wills be carried to the bishop within forty days from the death of the testator.

79. Against conjurors, sorcerers, &c.

80. Forbids the "sortes psalterii," or endeavour to discover the secret things to come by looking into the Psalter or any part of Scripture.

82. Forbids all incantations. In collecting herbs, allows only the Lord's Prayer and Creed to be said.

83. Declares that no times are to be regarded as lucky or unlucky.

84. Against those who predict events from the twelve signs of the Zodiac.

93. Enumerates thirty-nine cases in which the penitent is to be reserved to the bishop for absolution.

97. Forbids a priest to marry persons who are unknown to him.

99. Allows persons living in different parishes to be married in the church belonging to either, if they bring letters from the priest belonging to the other.

102. Orders all rectors, &c., to publish the sentences, &c., of the Church, boldly and without fear.

105. Declares absolutions forcibly obtained to be null and void.

112. Declares that, in consequence of many unskilful persons having taken upon themselves to practise and teach medicine and surgery in the province, wishing to be masters before they were pupils, no one should in future presume to teach or practise medicine or surgery in the province without the licence of some one of the bishops. For that it is proper that they should first undergo an examination as to learning and morality.

115. Of confirmation.

116. Of confession.

117. Of the same.

125. Directs that the finder of anything shall do all in his power to discover the loser, and shall cause it to be proclaimed in church, that if the loser cannot be found it shall be given to the poor of the place, for the benefit of the soul of the loser.

131. Declares that it is not lawful to rob in order to give the thing stolen in alms, and that to give largely does not justify rapine.

145. Declares that a wife may give alms and make offerings out of her own paternal property, even against her husband's will. Moreover, that without his express leave she may give away bread, wine, and such like things, which everywhere, by laudable and approved custom, it is the wife's part to dispense.

149. Declares that no one ought to be excommunicated but for mortal sin and contumacy,

151. Forbids all mendicant monks to appropriate to themselves any new mansions or benefices beyond their monasteries and enclosures. —Mart., *Thes. Anec.*, tom. iv. col. 245.

TREVES (1548). Held in 1548, by John, Count of Isembourg, Archbishop of Treves, who presided. Ten chapters, and a decree against the concubinary clergy were published.—Tom. xiv. Conc. p. 606.

TREVES (1549). Held by John, Archbishop of Treves, in 1549. Twenty canons were published.

1. Forbids to believe, hold, or teach, any other than the Roman doctrine.

2, 3, 4. Of preachers.

6. Orders that the hours be duly said by clerks, and that those who cannot attend at the time in the choir shall say them privately.

9. Of the celebration of the mass.

10. Provides for lessening the number of festivals, and gives a list of those which shall in any case be retained. Reduces Good Friday to the rank of a semi-festival ending at noon.

11, 12. Of the religious and their houses.

15. Of schools.

17, 18. Of the immunity of churches.

19. Of the life and conversation of the clergy.

20. Provides that the heads of monasteries and colleges, and others of the clergy, shall be supplied with a copy of these canons.—Tom. xiv. Conc. p. 705.

TRIBUR (895).<sup>1</sup> [*Concilium Triburense.*] Held in 895, at Tribur, a royal residence near Mayence. Twenty-two bishops were present, including Hatho, Archbishop of Mayence; Herman, Archbishop of Cologne; and Ratbode, Archbishop of Treves. King Arnulphus also attended, with many of the chief lords of his kingdom. It was here decreed not only that the bishopric of Bremen should, as heretofore, remain suffragan to Cologne, but that the archbishopric of Hamburg, which, on account of the troubles, had been removed to that city and united to the bishopric, should in future be so also. This, however, was set aside by Pope Sergius. Fifty-eight canons were published.

Tribur, an ancient town of Germany, 10 miles N-W. of Darmstadt. Here was an ancient palace of the Carlovingian kings.

3. Declares that, with the king's consent, it is ordered to all his nobles to seize those who refused to perform the penance due to their offences, and to bring them before the bishop.

4. Regulates the manner of disposing of the pecuniary mulct inflicted for wounding a priest ; if the latter survived, the whole belonged to him ; if he died, it was to be divided into three parts—one for his church, one for his bishop, and one for his relations.

5. Imposes five years' penance for killing a priest, during which time the penitent might not eat meat nor drink wine, except on Sundays and festivals. At the end of the five years, he might be admitted into the Church, but not to communion, until the expiration of other five years, during which he was to fast three days in the week.

10. Renews the canon of the Council of Carthage, which enacts that a bishop shall not be deposed by fewer than twelve bishops ; a priest by fewer than six ; nor a deacon by fewer than three.

12. Restricts the solemn celebration of baptism to Easter and Whitsuntide.

13. Orders the division of tithe into four portions : 1, for the bishop ; 2, for the clerk ; 3, for the poor ; and 4, for the fabric.

15. Orders that the dead be buried, if possible, at the cathedral church ; if not, at the church belonging to a monastery, in order that they might benefit by the prayers of the monks ; otherwise in the church to which they paid tithe.

16. Proves from Scripture,<sup>1</sup> that no fee be taken for burials.

17. Forbids to bury laymen within the church.

18. Forbids chalices and patens of wood.

19. Orders that water be mixed with the wine in the chalice, but that there be twice as much wine as water.<sup>2</sup>

26. Orders priests never to go forth without the "*stola vel orarium*." He who killed a priest in his stole, on a journey, was to pay a threefold mulct.

<sup>1</sup> Eccles. vii. Gen. iii.

<sup>2</sup> "Non debet enim ut a patribus accepimus et ipsa ratio docet, in calice Domini aut vinum solum, aut aqua sola offerri, sed utrumque permixtum, quia utrumque ex latere ejus profluxit,"—POPE ALEXANDER, quoted in the Canon.



30. Orders all due respect to the See of Rome,<sup>1</sup> and enacts penalties against those who cause the death of Christians by enchantments.—Tom. ix. Conc. p. 438.

TRIBUR (1076). Held in October 1076. The pope's legates, with several German lords and some bishops, assembled in council, debated concerning the deposition of the Emperor Henry IV., in consequence of which he passed into Italy, and after the most humiliating concessions, obtained absolution from the pope, January 25, 1077.—Tom. x. Conc. p. 355.

TRIM (1291). Held on the Sunday after St Matthew's Day, 1291. Nicholas M'Motissa, Archbishop of Armagh, presiding. The four archbishops, all the suffragan bishops, all the cathedral chapters, by their deputies, and the other orders and degrees of the clergy, unanimously agreed in this synod to maintain and defend each other, in all courts, and before all judges, ecclesiastical or secular, against all lay encroachments upon, and violations of, their rights, liberties, or customs; and further, amply to indemnify those of their messengers, executors of their orders, &c., who might receive loss or damage in the performance of their duty.

Other articles of agreement were drawn up, pledging them to mutual co-operation in enforcing sentences of excommunication, &c.—Bishop Mant, *Hist. Irish Church*, p. 17.

TROIES (867). [*Concilium Tricassinum*]. Held Oct. 25, 867. About twenty bishops, from the kingdoms of Charles and Lothaire, were present, who wrote a long letter to Pope Nicholas I., in which they give the history of the affair of Ebbo, and of the priests whom he had ordained. They, moreover, besought the pope not to interfere with the rule laid down by his predecessor, and not to permit in future the deposition of any bishop without the intervention of the holy see. This was in accordance with the principles of the false decretals of the pope.—(See C. SOISSONS, 866.) Tom. viii. Conc. p. 868.

<sup>1</sup> "In memoriam beati Petri Apostoli, honoremus sanctam R. et A. sedem, ut quæ nobis sacerdotalis mater est dignitatis, esse debeat magistra eccl. rationis. Quare servanda est cum mansuetudine humilitas, ut licet vix ferendum ab illa sancta sede imponatur jugum, conferamus et pie devotione toleremus," &c., &c.

**TROIES (878).** Held August 1st, 878, by Pope John VIII., who presided over thirty bishops. The former had come into France, to escape from the violence of Lambert, Duke of Spoleto. In the first session, the pope exhorted the bishops to compassionate the injuries which the Roman Church had suffered from Lambert and his accomplices, and to excommunicate them. The prelates, however, declined to act until the arrival of their brethren. In the second session, John read an account of the ravages committed by Lambert; after which, the council declared him to be worthy of death and anathema.

The Archbishop of Arles presented a petition against bishops and priests leaving one church for another; and also against persons deserting their wives, in order to marry other women. In the third session, the bishops declared their consent to the pope's propositions. Hincmar of Laon, whose eyes had been put out, presented a complaint against his uncle, and demanded to be judged according to the canons. Hincmar of Rhiems required that the cause might be delayed, to give him time to reply to the complaint. Further, the sentence of condemnation passed against Formosus, formerly Bishop of Porto, and Gregory a nobleman was read, anathematising them without hope of absolution; as also were the canons forbidding the translation of bishops, viz., those of Sardica, Africa, and of Pope Leo. Seven canons were published.

1. Orders that temporal lords shall show due respect to bishops, and that they shall not sit down in their presence without their permission.

7. Forbids to receive anonymous accusations against any person.

**TROIES (1104).** Held in 1104, by the legate Richard, Bishop of Albano, whom Pascal II. had sent into France to absolve King Philip. The council was very numerous, and amongst those present we find Ivo of Chartres. Hubert, Bishop of Senlis, accused of simony, cleared himself by oath. The election of the Abbot Godefroi, by the people of Amiens, to the bishopric of that town, was approved; and in spite of the abbot's resistance, he was compelled to consent to it.—Tom. x. Conc. p. 738.

**TROIES (1107).** Held in 1107, by Pope Pascal II., who presided. The main object of this council was to

excite the zeal of men for the Crusade ; besides which, sentence of excommunication was denounced against those who should violate the Trève de Dieu. The freedom of elections of bishops was asserted and established, and the condemnation of investitures repeated. Several German bishops were on various accounts suspended.

Mansi adds five canons to those usually attributed to this council.

1. Orders that any one receiving investiture at the hands of a layman shall be deposed, as well as the person ordaining or consecrating him.—Tom. x. Conc. p. 754.

TROIES (1128). Held January 13, 1128, by the legate Matthew, Bishop of Albano, assisted by the Archbishops of Rheims and Sens, thirteen bishops, and by St Bernard, St Stephen, and other abbots. A rule was drawn up for the order of the Templars, instituted in 1118, prepared by authority of the pope and of the patriarch of Jerusalem. In this council the white dress was given to the Templars.—Tom. x. Conc. p. 922.

TROSLE (near SOISSONS) (909). [*Concilium Trosleianum.*] Held June 26, 909, Herivius, Archbishop of Rheims, presiding. The decrees of this council are signed by twelve prelates, and are contained in fifteen chapters ; they are in the form rather of long exhortations than of canons, showing the pitiable condition of the Church.

1. Orders due respect to the Church, to clerks, and to monks.

3. Relates to the reform of abuses in monastic institutions.

4. Anathematises those who pillage the Church.

5. Anathematises those who injure and persecute the clergy.

6. Is directed against those who refuse tithe, and appears to show that the clergy at this time enjoyed the entire use of all the property, &c., of their respective benefices, subject, however, to the oversight of the bishop in their use of it.

7. Against rapine and robbery, and orders restitution.

8. Is directed against the violent abduction of women and incest.

9. Forbids priests to have women in their houses.

10. Exhorts all Christians to charity, and to avoid luxury and excess.

11. Forbids perjury and oath-breaking.
12. Is directed against passionate and litigious persons.
13. Against liars and homicides.
14. Denounces those who plunder the property of bishops after their death.
15. Contains an exhortation to all the faithful to abstain from sin, and to do their duty.—Tom. ix. Conc. p. 520.

TURIN (401). [*Concilium Turinense.*] Held between 398 and 401,<sup>1</sup> to settle certain differences which had arisen amongst the Gallican prelates. The bishops of the province of Aix, Proculus of Marseilles, Simplicius of Vienne, and the Bishop of Arles, were present. As Turin was at that time under the metropolitan of Milan, it is conjectured that Simplicianus of Milan convoked it.

The first question settled in the council was that of Proculus of Marseilles, who (although that see was not in the province) desired to be recognised as metropolitan of the province of Narbonne. The council, for the sake of peace, granted to Proculus personally, but not to his see, the right of primacy which he claimed, declaring, however, that after his death, the metropolitan should be a bishop of the province itself.

2. The council took into consideration the differences between the archbishops of Arles and Vienne, who both pretended to the primacy of Viennese Gaul. The decision was, that he of the two who could prove his city to be the metropolis of the province as to civil matters, should be considered as the lawful metropolitan, and in the meantime they were exhorted to live in peace.

3. The excuses of the Bishops Octavius, Ursion, Remigius, and Triferius were considered. These prelates were accused of having conferred orders irregularly and uncanonically. The council decided that, in this case, indulgence should be granted to the four bishops; but that in future, any bishops so violating the ancient decrees of the Church should be deprived of the right of ordaining, and of all voice in synodical assemblies; and that those who should be so ordained should be deposed. This canon was confirmed in the Council of Riez, A.D. 439.

<sup>1</sup> There seems to be little doubt that 401 is the right date, since Briscus, who was Bishop of Tours at the time it was held, did not succeed St Martin in that see until the year 400.—*Labbe.*

Several other regulations relating to the affairs of the Church were also made. The Ithacians were condemned (*see* C. BORDEAUX, 385), and eight canons in all were published.—Tom. ii. Conc. p. 1155.

TYANA (367). [*Concilium Tyanense.*] Held in 367. There were present in this council Eusebius of Cæsarea, in Cappadocia, Athanasius of Ancyra, Pelagius of Laodicea, St Gregory of Nazianzum (the elder), Zeno of Tyre, Paul of Emesa, and many others who had declared their belief in the consubstantiality of the Son at Antioch, in 363. The letters of Pope Liberius and the bishops of Italy, Sicily, Africa, and Gaul, were read, which had been written to wipe out the disgrace attaching to them on account of the Council of Ariminum. Eustathius of Sebastia, formerly deposed, was re-established; and a synodical letter written to all the bishops of the East, exhorting them to testify in writing their rejection of the acts of Ariminum, and their adherence to the faith of Nicea.—Tom. ii. Conc. p. 836.

TYRE (335). The Arians, through Eusebius of Nicomedia, obtained the convocation of this council from the Emperor Constantine, under pretext of thereby healing the divisions which existed amongst the bishops; but really to crush St Athanasius.

The bishops who were summoned to attend were selected by the Eusebian party, and came from Egypt, Lybia, Asia, and most of the eastern provinces; the most noted were Maris of Chalcedon, Theognius of Nicea, Ursaces of Singedon, and Valens of Mursa, in all about sixty Arian bishops attended. There were also a few bishops present who were not of the Eusebian faction, as St Maximus of Jerusalem, Marcellus of Ancyra, Alexander of Thessalonica, Asclepas of Gaza, &c.

Constantine sent the Count Dionysius to keep order, who, as the event showed, was completely devoted to the Eusebian cause, and by his violence destroyed all liberty of debate.

St Athanasius, compelled by the order of the emperor, came to the council, attended by forty-nine Egyptian bishops, amongst whom were Potamon and St Paphnutius.

No accusation was brought against St Athanasius on

account of his faith, but he was arraigned for having killed a Meletian bishop named Arsenius, and that Macarius, his deacon, had forcibly broken into a church whilst Ischyra, a pretended priest, was celebrating, and overturned the altar and broken the sacred chalice. He was made to stand as a criminal, whilst Eusebius and the others sat as his judges, against which treatment St Potamon of Heraclea made a vehement protest, heaping reproaches upon Eusebius.

From the very first the Egyptian bishops protested against the proceedings, but their objections were not heeded.

Sozomen says that St Athanasius appeared frequently before the council, and defended himself admirably, listening quietly to all the calumnious accusations brought against him, and replying with patience and wonderful sagacity. However, his enemies, not contented with the charges which they had already brought against him, dared to impeach his purity, and introduced into the council a debauched woman, whom they had bribed to assert that she had been ravished by him. The utter falsehood of the charge was, however, triumphantly proved; for St Athanasius having deputed one of his priests, named Timothy, to reply for him, the woman, who was ignorant even of the person of the holy bishop, mistaking Timothy for him, declared that he was the man who had offered violence to her at such a time and place.

Neither were his accusers more successful in their endeavour to fix upon him the murder of Arsenius, who, in the midst of their false statements, appeared before the council alive. Foiled in both these infamous attempts, the Arians were filled with fury, and attempted his life, in which they were prevented only by the officers of Constantine. Nothing now remained but the charge of having broken the chalice, and there being no proof ready, and the clergy of the country where the offence was said to have taken place having solemnly sworn to the falsehood of the charge, a deputation of Arians was sent under pretence of making inquiry on the spot (in the Mareotis), but in reality to get up a charge against him. In the meantime Athanasius, seeing that his condemnation, by fair means or foul, was resolved, withdrew from Tyre. The deputies upon their

return declared that they had found the charge correct ; and upon this statement sentence of deposition was pronounced, on the plea of his having been convicted of a part of the accusation brought against him.

More than fifty bishops protested against the acts of this assembly.—Tom. ii. Conc. p. 435.

## U.

UDVARDE (1309). Held in 1309, under Charles I., King of Hungary, and Thomas, Archbishop of Strigonia. It was decreed,

1. That the angelical salutation should be rung out at noon, or at the close of the day.

2. That the inhabitants of Buda should pay some impost which they had endeavoured to evade.

And fourthly, the constitutions of Cardinal Gentil,<sup>1</sup> were read, and an order made that a copy should be sent to every prelate to use in his own diocese ; the other regulations have perished.—Mansi, *Supp.* Tom. iii. coll. 335.

UWIENON (1375). [*Concilium Unienoviense.*] Held in 1375, under Jaroslov, Archbishop of Gnesne. Several statutes were drawn up for the reformation of ecclesiastical discipline, and a subsidy granted by the clergy towards the expenses of the war against the Turks.—Tom. xi. Conc. p. 2043.

## V.

VAISON (442). [*Concilium Vasense.*] Held November 13, 442, under the Bishop Auspicius. Nectarius, Bishop of Vienne, was present, and publicly maintained that the Father, Son, and Holy Spirit is but one Nature, one Power, one Divinity and Virtue. Ten canons were published.

1. Declares that it shall not be necessary to examine the Gallican bishops before receiving them to communion, but that it shall be enough to be assured that they are not excommunicated.

<sup>1</sup> Made at the Synod of Posen in the same year. Nine chapters relating to ecclesiastical discipline were published.—Conc. Tom. xi. App. 2453.



2. Declares that the offerings of penitents dying suddenly without receiving the communion, may nevertheless be received; and that mention is to be made of their names at the altars, and permits them burial.

3. Orders priests and deacons to receive the holy chrism at Easter from their own bishops.

6. Forbids all intimacy with the enemies of religion.

9 and 10. Are for the protection of the reputation of those who, out of charity, take charge of deserted children. —Tom. iii. Conc. p. 1456.

VAISON (529). Held November 5, 529. Twelve bishops attended, amongst whom were St Cesarius of Arles, who presided. Five canons were published.

1. Enjoins that parish priests shall receive into their houses young readers (being single), according to the excellent custom in Italy; that they shall provide for them, and teach them to chant the Psalms, and make them read and study the holy Scriptures.

2. Declares that a priest may preach in his own parish, but that when he is ill, the deacons shall read the Homilies of the fathers.

3. Orders the frequent repetition of the "Kyrie Eleison" at matins, mass, and vespers,<sup>1</sup> and that the Sanctus be sung three times at mass even in Lent, and in masses for the dead.

4. Orders that mention be made of the pope at every mass.

5. Orders that the verse, "As it was in the beginning, &c.," shall be chanted after the "*Gloria Patri*." —Tom. iv. Conc. p. 1679.

VALENCE (in DAUPHINE)<sup>2</sup> (374). [*Concilium Valentinum*.] Held July 12, 374. Thirty bishops attended, of whom the names of twenty-two have reached us: it is supposed to have been a general Gallican council, or at least collected from the chief part of Narbonnesian Gaul. The object of this council was to remedy the disorders

<sup>1</sup> Such was probably the original form of the first litanies, which seem to have consisted chiefly of such repetitions.

<sup>2</sup> Valence in Dauphine, celebrated for its eminent bishops present, St Phoebadius presided. One MS. mentions thirty bishops, others twenty-two, as subscribing the Synodical Letters. The first is addressed to the bishops throughout Gaul and the five provinces.

which had crept into the discipline of the Church. Four canons were published.

1. Forbids the ordination in future of men who have been twice married, whether before or after baptism, or who have married widows, but it does not insist upon the deposition of those who had been already ordained.

2. Forbids to grant penance too easily to young women who, after consecrating themselves to God, voluntarily embraced the married state.

3. Forbids absolution until death to those who, after baptism, fall back into idolatry, or who have received a second baptism.

4. Orders that all bishops, priests, and deacons, falsely accusing themselves of any crimes in order to be deposed, and so escape the responsibility and weight of their orders, shall be, in fact, so deposed, and considered as guilty of the crimes wherewith they charge themselves.—Tom. ii. Conc. p. 904.

VALENCE (530). Held about 530, in defence of the doctrines of grace and free will, against the Semi-Pelagians. Cyprian, Bishop of Toulon, presided for St Cesarius of Arles, who was necessarily absent through ill-health. Some suspicion, it seems, had arisen about the soundness of the views of St Cesarius on the subject of grace. Through his legates he clearly demonstrated his belief that man, without the preventing grace of God, cannot obtain salvation.—(See C. ORANGE, A.D. 529.) Tom. iv. Conc. p. 1678.

VALENCE (855). Held January 8, 855, by order of the Emperor Lothaire; fourteen bishops, with the metropolitans, attended from the three provinces of Lyons, Vienne, and Arles. The object of the council was to investigate the conduct of the Bishop of Valence, who was accused of various crimes. Twenty-three canons were published.

The first six relate to the subjects of grace, free will, and predestination, and reject the four canons of Quiercy upon the matter.

7. Relates to the elections of bishops with the unanimous consent of the clergy and people of the see.

12. Forbids, under pain of excommunication, the singular combats to which accused persons had recourse in those

times in order to prove their innocence. Directs that he who shall kill or wound his adversary, shall be treated as a murderer, and excommunicated ; and that the man killed shall be regarded as a suicide, and forbidden Christian burial.

14. Enjoins bishops not to give their clergy or people cause to complain against them on account of their vexations.

15. Recommends them to lead an exemplary life.

16. Orders them to preach and instruct their people both in town and country.

17. Bids them be careful to make their visitations without burdening any one.

18. Orders the re-establishment of schools for teaching religion, literature, and ecclesiastical chanting.

20. Orders care in the preservation of the church ornaments, &c., and forbids their being put to any but their proper use.

22. Forbids bishops to exact their visitation dues when they do not make their visitations.—Tom. viii. Conc. p.

133.

VALENCE (1100). Held in 1100, to examine the charge brought by the canons of Autun against Norigaudus or Norgaud, Bishop of Autun, whom they accused of having got possession of the see by simony, and of having squandered the property belonging to it. The pope's legates, John and Benedict, cited the bishop to appear at this council, in spite of the protest of the canons, who declared that the legates had no authority to take them beyond the province, and in spite of the opposition of the Archbishop of Lyons, who complained of the legates having taken the judgment of the case out of his hands. The question accordingly came before the council, and was discussed, but the further consideration of it was reserved for the Council of Poitiers. In the meantime the bishop was suspended from the exercise of all his functions.

Hugo, Abbot of Flavigni, accused likewise of simony, was declared to be innocent.—Tom. x. Conc. p. 717.

VALENCE (1248). Held on the Saturday after the feast of St Andrew. The legates, Peter, cardinal bishop of Albano, and Hugo, cardinal priest of St Sabine, con-

voked this council, consisting of four archbishops and fifteen bishops from the provinces of Narbonne, Vienne in Dauphine, Arles, and Aix. Twenty-three canons were published.

3. Forbids clerks in holy orders, cathedral canons, and other beneficed persons, to exercise any secular office.

6, 7, and 8. Enjoin the punishment and public denouncement of perjured persons.

9, 10, and 11. Relate to the inquisition.

12. Gives to bishops the correction of sorcerers and persons guilty of sacrilege, and in the event of their refusing to amend, enjoins perpetual imprisonment, or whatever punishment the bishops may deem right.

13. Enacts penalties against those who lay aside the cross, which they have assumed upon their dress as a token of having renounced their heresy, or who escape from prison, or despise the sentence of excommunication.

The five next refer to excommunications.

22 and 23. Fulminate excommunications against the Emperor Frederick and all his adherents.—Tom. ix. Conc. p. 696.

VALENTIA (in SPAIN) (524). [*Concilium Valentinum.*] Held in 524, under King Theodoric. Six bishops attended, and six canons were published.

1. Orders that previous to the presentation of the oblations, and the dismissal of the catechumens, the gospel shall be read after the epistle, in order that the catechumens, penitents, and even the heathen, may hear the words of Christ and the preaching of the bishop.

4. Exhorts bishops to visit their sick brethren in the episcopate, in order to assist them in settling their affairs, and to attend to their funerals. In case of a bishop dying suddenly with no one of his brother bishops near him, it is ordered that the body shall be kept until a bishop can come to celebrate his obsequies.

5. Excommunicates vagabond clerks who desert their calling.

6. Forbids to ordain a clerk belonging to another diocese, and any person whatever who will not promise to remain in the diocese.—Tom. iv. Conc. p. 1617.

VALLADOLID (1228). [*Concilium apud Vallemoleti*

or *Vallum Oletum*.] By the legate Cardinal John de Abbatis-villa. Present all the bishops of Castile and Leon. Thirteen constitutions.

1. Orders Diocesan Synods twice a year, viz., on St Luke's day, and on the Sunday on which is sung the *de misericordia Domini*.

2. Establishes preachers in cathedrals and conventual churches.

3. Orders that beneficed persons who are ignorant of Latin shall be compelled to learn (except the old), and no such persons shall in future be appointed to benefices.

4. Against concubinary clerks.

5. Forbids clerks to feast and drink in company with jugglers, &c. Orders them to preserve the tonsure properly, and not to wear improper clothes, *e.g.*, not red or green, not too long nor too short, not to wear shoes with strings, nor to have their horse furniture gilded. Also forbids the use of copes (*capas*) with sleeves, in church at the hours.

6. Concerning the care of churches and sacred vessels.

7. All to confess and communicate once a year at least, under pain of being forbidden to enter church, and Christian burial.

9. Moors and Jews to pay tithe, &c.

11. A clerk serving a church only by authority of the patron, and without that of the bishop, to be excommunicated and incapable of holding any benefice.

12. No fees to be demanded for spiritual acts.

13. Of monks and regular canons.

VALLADOLID (1322). Held in 1322, by Cardinal William, Bishop of Savina, and legate of Pope John XXII.<sup>1</sup> A preface and twenty-seven canons were published by his direction, and with the approbation of the council.

1. Orders that provincial councils be held every two years, and diocesan synods annually.

2. Orders all curates to read four times a year, in the vulgar tongue, to their parishioners the articles of belief, the decalogue, the number of the sacraments, and the different virtues and vices.

4. Orders that Sundays and festivals be kept holy.

10. Orders that bishops shall assign limits to parishes.

<sup>1</sup> Or John XX., with Labbe and others.

11. Excommunicates monks who fraudulently evade payment of tithes.

13. Exhorts curates to exercise hospitality.

14. Forbids to present to churches before a vacancy, or to present infants.

16. Declares them to be excommunicated, *ipso facto*, who eat or sell meat on any fast day.

17. Forbids secular meetings within churches, fairs, &c., in churchyards, and to fortify churches as places of defence.

20. Grants to clerks three years for study, during which time they may receive the fruits of their benefices without residence.

23 and 24. Excommunicates those who seize men and sell them to the Saracens; also all wizards, enchanters, and those who consult them.—Tom. xi. Conc. p. 1682.

VANNES (465). [*Concilium Veneticum*.] Held in 465, by St Perpetuus, the first archbishop of Tours, who presided over five other bishops. Paternus was in this council consecrated to the see of Vannes, and sixteen canons were published; many of which are the same with those of Tours, A.D. 461. The following are peculiar to this council.

2. Excommunicates those who marry again after having divorced their first wives, unless it was on account of adultery.

7. Forbids monks to retire into solitary cells, except they be men of tried virtue, and upon condition that they keep within the precincts of the abbey, and under the abbot's jurisdiction.

8. Forbids abbots to hold many monasteries or cells.

11. Prohibits priests, deacons, and subdeacons, who are forbidden to marry, from attending marriage festivals, feasts, and assemblies at which love songs, &c., are sung, and immodest conversations held.

12. Forbids all clerks to attend Jewish festivals.

13. Excommunicates for thirty days ecclesiastics guilty of the sin of drunkenness, and enjoins even corporal punishment.

14. Excommunicates for seven days clerks who, living in the city, absent themselves from matins.

15. Orders that the same manner of celebrating Divine service shall be observed throughout the province of Lyons.

16. Excommunicates those of the clergy who meddle in divinations, and superstitiously pretend to foretell the future by chance readings of Holy Scripture.

These regulations are addressed to Victorius, Bishop of Maur, and Thalassius of Angers, who were unable to attend the council.—Tom. iv. Conc. p. 1054.

VATICAN (1869). Held in 1869 and 1870, by order of the Pope, Pius IX., and attended by seven hundred and sixty-two fathers of the Roman Catholic Church.<sup>1</sup>

In view of the importance of this council and its acts, it may be useful to recapitulate the proportion of representation enjoyed at it by the various sections of the Roman Church. Excluding non-European states, the numbers appear as follows:—France sent eighty-four fathers; Austria, forty-eight; Germany, nineteen; Belgium, six; Spain, forty-one; the British Isles, thirty-four; Italy (excluding the Papal States), one hundred and thirty-three; and the Papal States one hundred and forty-three.

It will thus be seen that the Papal States (with a population numbering scarcely one-two-hundred-and-eightieth part of those represented at the council), were privileged to send nearly one-fifth of the fathers. Nor were the representatives of Italy far behind in point of numbers, while Germany, whose opposition to the proposed dogma of Papal Infallibility had been for a long time outspoken and unwavering, was permitted to send nineteen bishops only.

In all some ninety or a hundred congregations were held, and four public sessions.

The first, in obedience to the Bull “*multiplies inter*,” was held on the 8th December 1869, to inaugurate the opening of the council. The second took place on the 6th January 1870, when the assembled fathers publicly professed the creed of Pius IV., but no further business was transacted.

At the third session, held on the 24th April, four canons were published.

1. Of God the Creator of all things.

<sup>1</sup> This number is only approximate. It is said that 1044 summons were issued, and that about 762 came. Of these, 650 were bishops, 30 abbots, and 28 generals of orders, the remainder, 54 in number, being cardinals. But this number was speedily reduced by death and the inevitable return of many.



2. Of revelation.
3. Of faith.
4. Of faith and reason.

These canons were subscribed *unanimously* by all present, and seem to have been chiefly directed against the Deists and Materialists. They contain nothing of any particular moment, nor do they seem original in any respect.

In fact it was perfectly well known that all that had up to this time taken place was merely a prelude to the one doctrine of supereminent importance that the council had been called together to enunciate.

The dogma of Papal Infallibility was demanded by an influentially signed petition from the council in January, and the decree was formulated and presented to the council on the 17th March.

The words in which the most important chapter of this canon was submitted to the Fathers were as follows :—

ROMANUM PONTIFICEM IN REBUS FIDEI ET MORUM DEFINIENDIS  
ERRARE NON POSSE.

Sancta Romana Ecclesia summum et plenum primatum et principatum super universam Catholicam Ecclesiam obtinet, quem se ab ipso Domino in beato Petro, Apostolorum Principe, cujus Romanus Pontifex est successor, cum potestatis plenitudine recepisse veraciter et humiliter recognoscit.

Et sicut prae ceteris tenetur fidei veritatem defendere sic et si quae de fide subortae fuerint quaestiones suo debent iudicio definiri. Et quia non potest Domini Nostri Jesu Christi praetermitti sententia dicentis “Tu es Petrus et super hanc petram aedificabo Ecclesiam meam,” haec quae dicta sunt rerum probantur effectibus quia in sede apostolica immaculata est semper Catholica conservata religio et sancta celebrata doctrina. Hinc sacro approbante Concilio dicimus et tanquam fidei dogma definimus per divinam assistentiam fieri ut Romanus Pontifex cui in persona beati Petri dictum est ab eodem Domino Nostro Christo “Ego pro te rogavi ut non deficiat fides tua,” cum supremi omnium Christianorum doctoris munere fungens pro auctoritate definit quid in rebus fidei et morum ab universa Ecclesia tenendum est, errare non possit et hinc Romani Pontificis inerrantiae seu infallibilitatis praerogativam ad idem objectum porrigi ad quod infallibilitas Ecclesiae extenditur. Si quis autem huic nostrae definitioni contradicere (quod Deus avertat) praesumpserit, sciat se a veritate fidei Catholicae et ab ipsa veritate Ecclesiae defecisse.

It must not be supposed that this canon was passed, or even proposed, without considerable protest, though the council had been purposely selected as far as possible from

those who were known to assent to the extreme views of the Ultra-montane party.

But Cardinals Rauscher, Schwartzburg, and Matthieu, with Monseigneurs Darboy, Ginouillac, Calabriano and Conolly, the archbishops respectively of Paris, Lyons, Milan, and Halifax, led a small party who were vehemently opposed to the proposed dogma. Nor were Bishops Strossmayer and Clifford, or Monseigneur Dupanloup of Orleans less active in entreating the council not to commit themselves to such an important and irretrievable step without due consideration and the utmost caution.

Early in January it was rumoured that the doctrine was to be carried by acclamation on the 8th of that month as a direct inspiration,<sup>1</sup> but the determined opposition of so many of the fathers caused this to be temporarily abandoned. On Easter Monday the same plan was suggested, the disaffected minority having been to some extent either won over or silenced, but this time it is said that Pius IX. himself prohibited the course, saying that a canon of such importance must, before being enunciated by the council, be fully and freely discussed.

Upon this point many complaints arose. The anti-infallibility party were loud in their protests. They asserted that from the earliest days of the council they had not enjoyed sufficient liberty, that attempts had been continually made to silence them in the congregations, that the use of the printing press had been denied to them, and that the standing orders of the council were framed in such a way as to stifle all discussion except that initiated by the Papal party. Moreover, they complained that the pope himself refused even to listen to their representations, and that, in defiance of the wishes of the Chaldean bishops, the Holy Father had in February consecrated to vacant bishoprics in that province two Infallibilists, rejecting without a word the nominees of the Chaldeans.

Whatever truth there may have been in these assertions, there is little doubt that the determined opposition of the section headed by Cardinal Rauscher was being gradually broken down. The judicious arrangements for the lodging

<sup>1</sup> It was said at the time that Archbishop (afterwards Cardinal) Manning, of Westminster, had been selected to propose it to the council.

of the fathers, so as to bring social influence to bear upon waverers, and the cunningly suggested vacancies in the sacred college had done their work. Defections from the ranks of the disaffected occurred almost daily, and it soon became a foregone conclusion that the dogma would be passed by the council by an overwhelming majority.

Upon the question being at last put to the vote, there appeared four hundred and fifty Placets, eighty-eight non-Placets; sixty-two fathers gave a qualified assent only, and seventy at least were absent from the council at the time, of whom it may be presumed that nearly the entire number were opposed to the measure.

Another earnest attempt was made at the last moment to dissuade the pope from assenting, but he refused to listen, and on the nineteenth of July the question was again presented to the council in solemn assembly in St Peter's, and there then voted five hundred and thirty-three for the dogma, and—so it is alleged—two only, the Bishops of Cajazzo and Little Rock, U.S.A., against it. The chief opponents of the dogma had by this time left Rome and rejoined their dioceses, the majority to tender their submission to the pope at no distant date, some to join with Dr Döllinger in forming the body subsequently known as the "Old Catholics," who shortly afterwards made overtures to the Church of England, with whom they were admitted to be in communion.

VENICE (1177). [*Concilium Venetum.*] Held in 1177, by Pope Alexander III., assisted by his cardinals, and several bishops from Italy, Germany, Lombardy, and Tuscany. The Emperor Frederic, who had previously renounced the schism, and made peace with Alexander, was present. The pope pronounced sentence of excommunication against all troublers of the peace.—Tom. x. Conc. p. 1481.

VERBERIE (in the diocese of Soissons) (753). [*Concilium Vermeriense.*] Held in 753, by order of King Pepin. This council was, properly speaking, a national assembly. Twenty-one canons were published, chiefly relating to the subject of marriages.

1. Declares, that the marriages of relatives to the third degree of consanguinity are utterly null, so that the parties so married are at liberty, after penance, to marry others.

That those who are related only in the fourth degree shall not be separated if married, but be put to penance.

3. Forbids a priest to marry, under pain of losing his rank. Forbids any one to marry the wife of a man who has been made priest.

5. Permits a man whose wife has conspired to murder him, to put her away, and to marry another.

6. Permits those persons who have married slaves, under the idea of their being free, to marry again.

9. Declares, that in cases in which men are absolutely obliged to leave their place of abode, to go to live elsewhere, if their wives refuse to go with them for no other reason than their affection for their country, or relations, or property, it shall be lawful for the husband to marry another, but not for the wife who remains behind.

14. Forbids bishops, when travelling out of their own diocese, to ordain priests, and orders that persons so ordained, if they be really worthy of the priesthood, shall be ordained again.

15. Allows a degraded priest to baptise a sick person in case of necessity.

16. Forbids clerks to wear arms.

19. Forbids married slaves who are sold separately to different masters, to marry others, although they have no hope of ever being united again.

21. Enacts, that a husband who has permitted his wife to take the veil shall not marry another.—Tom. vi. Conc. p. 1656.

VERBERIE (869). Held in 869. Twenty bishops being present, with Charles the Bald; Hincmar of Laon was accused, and appealed to the pope; at the same time, he demanded leave to go to Rome, which, at the instigation of his uncle, was refused, but the proceedings against him were suspended.—Tom. viii. Conc. p. 1527. (*See C. DOUZI, A.D. 871.*)

VERCELLI (1050). [*Concilium Vercellense.*] Held in September 1050, by Pope Leo IX. Bishops attended from various nations. Berenger was cited to appear, but refused to attend; his errors were condemned, and the book of John Scotus upon the Eucharist was burned.—*Lanfranc de Corp. Dom.* i. 4. Tom. ix. Conc. p. 1055.

VERDUN (947). [*Concilium Viridunense.*] Held in

November 947, by seven bishops, who confirmed Artaldus in the possession of the See of Rheims, which Hugo disputed with him.—(See Council of MONSON, 948.) Tom. ix. Conc. p. 622.

VERNEUIL (844). [*Concilium Vernense.*] Held in 844, in December. Ebrouin, Arch-chaplain of Charles the Bald, and Bishop of Poitiers, presided, with Venilon, Arch-bishop of Sens. Twelve canons were published, addressed to Charles the Bald.

1. Contains an exhortation to the king.

2, 3. Contain an entreaty that he would send forth a commissioner to set in order what was irregular, and to repress crime, &c.

7. Renews the canon of Gangra, against certain female religious, who under pretext of higher perfection, had taken to wearing male attire.

8. Directs that when bishops are excused from going to the wars, either by infirmity, or by the kindness of the prince, they shall appoint fit men to lead their people.—Tom. vii. Conc. p. 1805.

VERNUM (754). A council was held in 754, at a place in France, named, in Latin, Venum. Some doubt exists as to its locality; Fleury and Le Cointe say, that it is Vernon-sur-Seine; Pagi, following Mabillon, says Verneuil-sur-Oise; Lebeuf, and Don Bouquet, maintain that it is a place called Ver, or Vern, a royal seat, situated between Paris and Compeigne.

The council was assembled by order of King Pepin, and the bishops of all the Gallican provinces attended. The object was to re-establish discipline, and they agreed to remedy at once the most grievous abuses, and to leave lesser matters till a more favourable opportunity. Twenty-five canons were published.

1. Enacts that no bishop shall hold more than one see.

3. Gives to the bishop authority to correct both the regulars and seculars within his diocese.

4. Orders that two synods be held annually in France.

5. Leaves to the bishop the reform of the religious houses in his diocese; if he cannot effect it, he is directed to apply to the metropolitan, and lastly, to the synod.

7. Forbids to erect baptisteries without the bishop's permission.

8. Orders priests to attend the synod of bishops, and forbids them to baptise, or to celebrate the holy office without their permission.

13. Forbids itinerant bishops (who have no diocese) to perform any function.

14. Forbids all work on Sundays, save such as is absolutely necessary. (3 Council of ORANGE, c. 27).

17. Forbids to leave a bishopric vacant for more than three months.

18. Forbids clerks to carry their causes before lay tribunals.

24. Forbids simony.—Tom. vi. Conc. p. 1664.

VERONA (1184). [*Concilium Veronese.*] Held on the 1st of August 1184, for the purpose of reconciling those who had been ordained by the anti-popes. Pope Lucius III. published a constitution against the heretics, in the presence of the Emperor Frederic; the object was to repress the fury of the Cathari, Paterini, also the Passagini or Paronistæ, who rejected the doctrines of the Trinity, the authority of the Fathers and the Roman Church, and observed the Mosaic law to the letter, and the other heretics of that period. In this council, we perceive the commencement of the system of inquisition, since the bishops are ordered, by means of commissaries, to inform themselves of persons suspected of heresy, whether by common report or private information. A distinction is drawn between the suspected and convicted, the penitent and relapsed, and different degrees of punishment are accordingly awarded. After all the spiritual penalties of the Church have been employed in vain, it is ordered that the offenders be given up to the secular arm, in order that temporal punishments may be inflicted.—Tom. x. Conc. p. 1741 and 1737.

VEZELAI (1051). [*Concilium Vezeliacum.*] Under Leo IX., where Wulfinus, Bishop of Dorchester in England, who had been banished for his evil deeds, complained to the pope, who, however, was so far from taking his part, that he was within a little of adding degradation to his punishment.

VEZELAI (1146). Held in 1146, after the capture of Edessa by the Saracens. Louis VII., the archbishop, bishops, abbots, and many of the nobility of France attended. St Bernard, who was present, urged him, with great eloquence, to succour the Christians against the

Turks. The king was amongst the first to assume the cross, together with his wife Eleanor. After them, Alphonso, Count of St Gilles, Thierry, Count of Flanders, Count Guido, and many others of the nobility, took the vow.—Tom. x. Conc. p. 1100.

VICTORIA (520). A synod was held about 520, by St David, Archbishop of Menevia, at a place called Victoria, at which all the clergy of Cambria were assembled; they confirmed the acts of Brevy. Other canons relating to discipline were added, and, according to Giraldus Cambrensis, these two synods were made the rule and standard of the British Churches.—Girald. Camb. *de vita S. Davidis*, in *Ang. Sacr.*

VIENNA (1267). [*Concilium Vindobonense.*] Held May 10, 1267, by Guy, Cardinal legate. A constitution in nineteen articles was published, very similar to that drawn up in the Council of Cologne, in the year preceding.

By canon 3, clerks having wives or concubines, were ordered to separate from them within a month, under pain of being deprived.

6. All pluralities were forbidden.

14. Forbids abbots to consecrate chalices, patens, or any ecclesiastical vessel or vestment.

The last five relate to the Jews.—Tom. xi. Conc. p. 858.

VIENNE (in DAUPHINE) (892). [*Concilium apud Vienne Allobrogum.*] Held in 892, by order of Pope Formosus, whose two legates, Pascal and John, presided. Several bishops were present, and four canons were published.

1, 2. Excommunicate those who seize the property of the church, or maltreat clerks.

4. Forbids laymen to present to churches, without the consent of the bishop of the diocese; also forbids them to take any present from those whom they present.—Tom. ix. Conc. p. 433.

VIENNE (1199). [*Concilium Viennense.*] Held in December 1199, by Peter of Capua, legate, who, in the presence of several bishops, published an interdict upon all places within the dominions of King Philip Augustus, on account of his unlawful marriage, at the same time ordering all bishops to observe it, under pain of suspension.—Tom. xi. Conc. p. 11.



VIENNE (1311 and 1312). Held October 1, 1311, under Clement V., who presided. The object of the council was the extinction of the order of the Templars, and the re-establishment of discipline. The King, Philip-le-Bel, was present, accompanied by his brother Charles de Valois, and his three sons, Louis, King of Navarre, Philip, and Charles.

For a long time past, loud complaints had been made against the Templars, on account of their alleged bad faith and arrogance, and their abuse of their privileges. In the bull of convocation, the pope declared that he had heard with sorrow, that this order had fallen into utter apostasy, and into the most unheard-of crimes; that Philip of France had given him information upon the subject. Urged thereto by a pious zeal, and by no interested motive, since it was not his intention to appropriate to himself the possessions of the Templars, the pope further declares, that he had, in the presence of several of the cardinals, examined as many as seventy-two of the Templars, who had confessed, that at the reception of brethren into the order, they were made to renounce Jesus Christ, to spit upon the cross, and to do other horrible acts which decency forbade even to mention.

The Templars in France had been arrested throughout the kingdom by order of the king, and many of them confessed the same horrible impieties and sacrilegious conduct. But as their confessions were forced from them by tortures, very little credit seems to be due to them; added to this, there is a marvellous variation in the different accounts given by historians of this affair. However this may be, the pope issued another bull, ordering all bishops to gather what information they could against the Templars, in their respective dioceses, and named commissioners to take proceedings against the whole order. The grand master, James de Molis, or de Molay, was cited to appear before the commissioners at Paris. These commissioners were, the Archbishop of Narbonne, the Bishops of Bayeux, Mende, and Limoges, and three archdeacons. Being questioned as to the confession which he had made before the cardinals, the grand master testified horror at the crimes of which he was accused, and declared, that had he been at liberty, he should have spoken very differently.

Fifty-nine of these wretched men were burnt at Paris, in the field near the abbey of St Anthony, not one of whom

confessed the crimes imputed to them, but, to the last, maintained their innocence, which had a great effect upon the people at large. At Senlis, nine were burnt, who also denied their guilt, and declared that their confession had been forced from them by the tortures they had endured.

More than three hundred bishops attended this council, without reckoning abbots and priors. In the first session, the pope laid open the three causes which had induced him to convoke the assembly.

The next session was not held until the year following. In the interval, various conferences were held upon the subject of the Templars, and all the bishops agreed, that before condemning them they ought to be heard in their own defence.

However, on the 22nd of March 1312, the pope, in the presence of several bishops and cardinals, abolished the order of Templars, reserving for his own disposal, and that of the Church, their property and persons.

In the second session, the king, his three sons, and his brother, were present, and the pope published his decree suppressing the order, which had existed for one hundred and eighty-four years; their property was given to the knights Hospitallers of the order of St John of Jerusalem, now called the knights of Malta, excepting their possessions in the kingdoms of Castile, Arragon, Portugal, and Majorca, which were destined for the defence of the country against the Moslems, and were granted to the military orders of Calatrava and of Christ. As to the persons of the Templars, it was ordered, that those who were deemed innocent should be supported from the funds of the order. That those who had confessed their crimes should be treated leniently, and that the unpenitent should be rigorously punished. As for those who had endured the torture without confessing, it was settled that their case should be reserved in order to be judged by the canons.

The grand master, with the commanders of Normandy and Aquitaine, who had been at first condemned by the three cardinal legates to perpetual imprisonment, because they had confessed the crimes charged against them, having subsequently retracted their confession, and declared their innocence, were given up into the hands of the provost; upon which Philip-le-Bel without consulting a single eccles-

iastic, by the advice of some of those about him, caused them to be burnt, and they died maintaining their innocence.

Clement V. had given instructions to the bishops to bring with them to the council a brief summary of those matters which, in their judgment, most needed reform. Two of these memoirs remain ; one by William Durandus, Bishop of Mende,<sup>1</sup> and the other by a bishop unknown.<sup>2</sup> The latter proposes, amongst other things, the reform of such abuses as the following : the immense number of sentences of excommunication inflicted for trifling offences ; the constant voyages of ecclesiastics to Rome ; the large number of benefices, in every country, given by the court of Rome to foreigners, to the injury of the native clergy ; plurality of benefices ; the disorderly lives of the beneficed clergy ; the extravagance exhibited at their tables, and the luxury of their dress.

The Bishop of Mende desired to return to antiquity, and to the observation of the ancient canons. That the granting of dispensations should be kept within proper bounds ; that provincial councils should be held, &c. That the tenth of the revenue of all benefices should be granted to poor scholars studying in the university. He also insisted upon a thorough reform in the court of Rome, &c., &c.

Much was said in this council upon the subject of exemptions ; the bishops required their total abolition, and that all ecclesiastics, regular and secular, should be subject to them. This demand gave rise to a long dispute.

The celebrated difference between Philip-le-Bel and Pope Bonifacius VIII. was also terminated. The council declared Bonifacius, whom Philip had all along treated as a heretic, to have been a sound catholic, and to have done nothing meriting the charge of heresy. In order, however, to satisfy the king, the pope published a decree to this effect, that neither he, nor his successor, should be at any time accused concerning his conduct towards Bonifacius.

<sup>1</sup> This Durandus was the nephew of the celebrated bishop of the same name and see (Speculator) ; he composed a treatise on the manner of celebrating general councils.

<sup>2</sup> This prelate was Guillaume de Maire (*Major*), Bishop of Angers, who died in 1314, and whose narrative of the principal events which occurred during his episcopate, under the title *Gesta Guillelmi Majori ep. And.*, &c., is given by D'Achery in his *Spicilegium*.

Further, certain errors attributed to John d'Olive, a Minorite, were condemned. It was declared, that the Son of God took to Himself both parts of our human nature, *i.e.*, both soul and body, which together form the real body; and that whosoever shall maintain that the reasonable soul is not an essential part of the human body, shall be regarded as a heretic.

In the third and last session, a constitution drawn up by the pope was published, for promoting union amongst the Minorites, who had been torn by divisions for a long time past. Various regulations were also made, affecting the begging friars, and a rule of life laid down for the black monks, and regular canons. The Beguins (Beguardi, Beguinæ) were condemned,<sup>1</sup> and a regulation drawn up upon the subject of hospitals. Lastly, the pope, in the name of the council, made two constitutions upon the privileges of monks and others who were exempt. 1. To defend them against the encroachments of the bishops, and the 2nd to check the abuse of their privileges. In the latter, it is forbidden to a monk, under pain of excommunication, *ipso facto*, to administer extreme unction, the eucharist, and the viaticum, or to give the nuptial benediction, without permission from the curate.

The pope also confirmed the establishment of the festival of the Holy Sacrament (or Corpus Christi, first established at Liege in 1246, by Robert, the bishop), and confirmed first by Urban IV. in 1264. It was further enacted, that in order to promote the study of the Oriental languages, and so to facilitate the conversion of the heathen, professors of Hebrew, Arabic, and Chaldee, two for each language, should be established at Rome, and in the universities of Paris, Oxford, Bologna, and Salamanca; those at Rome to be maintained and paid by the pope; those at Paris, by the

<sup>1</sup> "Beguardi and Beguinæ." These people are not to be confounded with the order of Beguinæ or Beguins, founded by Lambert Beghum, a priest of Liege, about 1170, but were a sect of heretics, a branch of the Fraticelli. They took their rise in Germany, and, amongst other things, taught that men can attain to an impeccable state in this life; and that in that state they need no longer fast, pray, or obey any of the precepts of the Church; but, on the contrary, that their spiritual part having attained to such perfection, they are at liberty to yield to every bodily impulse. They seem to have broken out again in Spain in 1623, under the name of "Illuminati."

King of France; and the others by the prelates and chapters of their respective nations.

The Bull of Bonifacius VIII., "*Clericis laicos*," upon the immunities of clerks, was revoked, and a tenth ordered to be levied upon all ecclesiastical revenues, in aid of the crusade to the Holy Land. The heretic, Barlaam, who confounded the essence of God with His operations, was condemned in this council.—Raynal, A.D. 1311, liv. Tom. xi. Conc. p. 1537.

VIIENNE (1557). Held July 2, 1557. Fourteen canons were published. (1) Orders rectors, &c., to teach the people in the vulgar tongue, the Lord's prayer, the salutation of the Virgin, the Apostles' Creed, and the legal and evangelical precepts. (5) Orders rectors, &c., to denounce those who do not confess and communicate at Easter.—Mart., *Thes. Anec.*, tom. iv. col. 447.

VIQUE (1027 circ.). [*Ausonense*.] *Esp. Sag.* xxviii. p. 127.

## W.

WATERFORD (1158). [*Synodus Guaterfordia*.] Held about 1158; in which it was ordered that all the English slaves throughout Ireland should be liberated, to avert the Divine wrath. It seems that many of the English had been in the habit of selling their own children to the Irish for slaves, and that not under the pressure of extreme want.—Tom. x. Conc. p. 1183.

Both the date and place of this council are probably incorrect, as the account of it in Labbe exactly coincides with that of the Council of Armagh, in 1171 (which see), and in both the council is said to have been convoked "*apud Ardmachiam*."

WESTMINSTER<sup>1</sup> (948). [*Concilium Westmonasteriense*.] Held September 8th, 948. Turquetel was here made abbot of Croyland, after having refused two bishoprics, which the king had offered him. The act is subscribed by two archbishops, four bishops, and two abbots, one of whom was St Dunstan.—Wilkins' *Conc.*, vol. i. p. 217.

<sup>1</sup> For convenience of reference, all councils held within the present limits of the metropolis have been classed as Westminster councils, though several were actually held at S. Paul's, and the place of many is not known.

**WESTMINSTER (971).** Held in 971. King Edgar here confirmed the privileges granted to the abbey of Glas-tonbury, reserving, however, to himself and his successors the power of conferring the pastoral staff upon the brother who might be chosen abbot.—Wilkins' *Conc.*, vol. i. p. 256. This council was confirmed in a Synod at Rome, 971.

**WESTMINSTER (1065).** Held in 1065, in presence of St Edward the Confessor, who herein granted full immu-nities to the abbey of Westminster. The charter was subscribed by the king, queen, two archbishops, ten bishops, and five abbots, on the 28th December 1066, the year beginning at Christmas.—Pagi. Wilkins' *Conc.*, vol. i. p. 316.

**WESTMINSTER (1070).** Held about 1070, by Archbishop Lanfranc, in the presence of William I., in which Wulstan, Bishop of Worcester, who alone of the Saxon bishops had withstood William, was deprived, upon the plea of want of learning. When he found that he was to be stripped of his epis-copal vestments, he boldly exclaimed to William, "These I owe to a better man than thee, to him will I restore them." Whereupon, he went to the tomb of Edward the Confessor, who had advanced him to his see, and there taking off his vestments he laid them down, and struck his pastoral staff so deep into the stone, that, as the legend states, no human force could draw it out. This miracle, or his deserved reputation for sanctity, produced a revision of the sentence of deprivation, and he retained his bishopric.—Johnson, *Preface to Lanfranc's Canons at Winchester*. Wilkins' *Conc.*, vol. i. p. 367. Wharton, *Anglia Sacra*, vol. ii. p. 225.

**WESTMINSTER (1075).** A national council was held in the church of St Paul, at London, in the year 1075, Lanfranc of Canterbury presiding. Thomas, Archbishop of York, William of London, Wakelin of Winchester, Her-man of Sherbourn, Wulstan of Worcester, Walter of Hereford, Giso of Wells, Remigius of Dorchester (afterwards Lincoln), Herfast of Helman (afterwards Norwich), Stigand of Selsea, Osbourn of Exeter, and Peter of Lichfield, were present; the Bishop of Durham was alone absent, having a canonical excuse, the see of Rochester being at the time vacant. Besides these English bishops, Gosfrid, Bishop of

Constance, was present,<sup>1</sup> and having large possessions in England, was permitted to sit with them. Many abbots and other religious also attended. Nine canons, enacted in ancient councils, were renewed.

1. Ordains, in accordance with the decree of Melevi, Braga, and the fourth of Toledo (A.D. 633), that bishops shall take precedence according to the date of their consecration, unless privilege of precedence belongs to their sees by ancient custom. It was also decreed that the Archbishop of York should sit on the Archbishop of Canterbury's right hand, the Bishop of London on his left; Winchester next to York, but if the Archbishop of York were absent, London should take his place, and the Bishop of Winchester sit on the Archbishop of Canterbury's left.

2. Orders monks to observe their order, according to the rule of St Benedict and the dialogue of St Gregory; forbids them, under heavy penalties, to have anything of their own.

3. By royal favour, and the authority of the synod, leave was granted to three bishops to remove from villages to cities, viz., Herman from Sherbourn to Salisbury, Stigand from Selsea to Chichester, and Peter from Lichfield to Chester.

4. Orders that no one shall ordain or receive a clerk or monk not belonging to him, without letters commendatory.

5. Permits no one, except the bishops and abbots, to speak in council without the license of the metropolitan.

6. Forbids to marry any one of kin, or any of the kindred of a deceased wife.

7. Forbids simony.

8. Forbids to hang up the bones of dead animals to drive away pestilence from cattle; forbids sorcery, divinations, and other works of the devil.

9. Forbids any bishop, abbot, or clergyman, to sit as judge in a cause implicating the life or limbs of the accused.

<sup>1</sup> See Godwin, *De Præs. Ang.*, p. 501 (Richardson's ed.), also Eadmer, *Historiæ Novor.*, L. 1. "Disposito itaque apud Pinedene Principum conventu Goffridus Ep. Constantiensis, vir ea tempestate prædives in Anglia, vice Regis Lanfranco justitiam de suis querelis strenuissima facere jussus, fecit." In op. St Anselmi (Bened.), p. 31.



These canons were subscribed by fourteen archbishops and bishops, twenty-one abbots, and the Archdeacon of Canterbury.—Johnson's *Ecc. Canons*. Wilkins' *Conc.*, vol. i. p. 363. Tom. x. *Conc.* p. 346.

WESTMINSTER (1102). Held in 1102, "in St Peter's Church, on the west side of London," *i.e.*, at Westminster. Anselm, Archbishop of Canterbury, and Gerard, of York, being present, with eleven other bishops, and some abbots. In this synod, three great abbots were deposed for simony; three not yet consecrated were turned out of their abbeys; and three others deprived for other crimes. Roger (the king's chancellor) was consecrated to the see of Salisbury, and Roger (the king's larderer) to Hereford. Twenty-nine canons were published.

1. Forbids bishops to keep secular Courts of Pleas, and to apparel themselves like laymen.

2. Forbids to let archdeacons to farm.

3. Enacts that archdeacons must be deacons.

4. Enacts that no archdeacon, priest, deacon, or canon, shall marry, or retain his wife, if married. Enacts the same with regard to subdeacons who have married after profession of chastity.

5. Declares that a priest guilty of fornication is not a lawful priest, and forbids him to celebrate mass.

6. Orders that no one be ordained subdeacon, or to any higher order, except he profess chastity.

7. Orders that the sons of priests be not heirs to their fathers' churches.

8. Orders that no clergyman be a judge in a case of blood.

9. Orders that priests go not to drinking bouts, nor drink to pegs.<sup>1</sup>

<sup>1</sup> "One contrivance of his" (Dunstan's) "is commonly recorded, as designed to check the prevailing vice of drunkenness. He was the inventor of a way of ornamenting the drinking-cups which were passed round the table with little nails or pegs one above another, of gold or silver, as the material of the cup might be; that every guest, when called to drink his portion, might know how much the law of the feast required of him, and might not be obliged to swallow a larger draught against his will. Hence seems to have come the old English proverb, which speaks of a man being a peg too high, or a peg too low, according to the state of his spirits."—Churton, *Early English Church*, p. 252.

10. Orders that their clothes be all of one colour, and their shoes plain.

11. Orders monks or clerks who have forsaken their order, to return, or be excommunicated.

12. Orders that the tonsure of clerks be visible.

13. Orders that tithe be paid to the Church only.

14. Forbids to buy churches or prebends.

15. Forbids to build new chapels, without the bishop's consent.

16. Forbids to consecrate new churches, until all things necessary for it, and the priest, have been provided.

17. Forbids abbots to create knights; orders them to eat and sleep in the same house with their monks.

18. Forbids monks to enjoin penance except in certain cases.

19. Forbids monks to be godfathers, and nuns god-mothers.

20. Forbids monks to hire farms.

21. Forbids monks to accept of the impropriations of churches without the bishop's consent, and further forbids them to spoil and reduce to poverty those who minister in their parishes.

22. Declares promises of marriage made without witnesses to be null, if either party deny them.

23. Orders that those who have hair be clipped, so that their ears and eyes shall be visible.

24. Forbids those who are related within the seventh degree to marry.

25. Forbids to defraud the priest of his dues, by carrying a corpse for burial to another parish.

26. Forbids to attribute reverence or sanctity to a dead body, or fountain, &c., without the bishop's authority.

27. Forbids to sell men like beasts, as had hitherto been done in England.

28. Anathematizes persons guilty of certain horrible sins of uncleanness.

29. Orders the publication of the above excommunication in all churches every Sunday.—Johnson, *Ecc. Canons*, A.D. MCII. Wilkins' *Conc.*, vol. i. p. 382.

WESTMINSTER (1107). Held in August 1107, upon the subject of investitures. After long disputes between the king Henry I. and Anselm, the king, finding that

the pope was against him, assembled all the bishops, abbots, and great men at London, where the dispute was compromised by the two following articles :—

1. That for the future none be invested by the king or any lay hand, in any bishopric or abbey, by delivering the pastoral staff or ring.

2. None elected to any prelacy to be denied consecration on account of homage done to the king.

The king is also said at the same time to have promised in future to deliver vacant bishoprics and abbeys forthwith to the successors ; also the dispute between the archbishops of Canterbury and York concerning the primacy was again settled for a time, Giraud of York swearing subjection to Anselm.—Johnson's *Ecc. Can.*, MCVII. Wilkins' *Conc.*, vol. i. p. 386.

**WESTMINSTER (1108).** Held on May 24th, 1108, by Anselm of Canterbury, Thomas the elect of York and all the bishops of England being present, with the king Henry I. and his barons. Ten canons were published.

1. Forbids priests, deacons, and subdeacons to keep any women in their houses, except such as are nearly related, according to the canon of Nicea.

2. Orders those who have kept or taken women since the prohibition at Westminster (1102), and have celebrated mass, wholly to discard them, so as not to meet with them knowingly in any house.

3. Orders that, if they must speak with them, it shall be out of doors and before two witnesses.

4. Orders such as by two or three lawful witnesses or by public report are accused of transgressing this statute, to clear themselves by other witnesses, or they will be deemed guilty.

5. Such priests as choose to live with women to be deprived, put out of the choir, and pronounced infamous.

6. Excommunicates those who, without leaving their women, celebrate mass, except they reform and give satisfaction within eight days.

7. Makes the above statutes binding upon archdeacons and canons.

8. Archdeacons and deans to swear not to take bribes in order to connive at transgressions of these statutes.

9. Those priests who leave their women, and desire to

serve at God's altar, to have vicars to officiate for them during the forty days of penitence, in which they must desist from the exercise of their office.

10. Orders bishops to take away all the movable effects of such priests, deacons, subdeacons, and canons as shall offend in future, and also their concubines with their goods.—Wilkins' *Conc.*, vol. i. p. 387. Johnson's *Ecc. Canons*, MCVIII.

WESTMINSTER (1126). Held January 13, 1126. Otto, the pope's nuncio, was present, and read a bull of Honorius, containing the same proposition which the legate had made to the French clergy assembled at Bourges in November, 1225, viz., That in every cathedral church, the pope should nominate to two prebends, and in every monastery to two places. The bishops separated without coming to any decision.—Tom. xi. *Conc.* p. 303.

WESTMINSTER (1126). Held September 9, 1126, by William Carboil, Archbishop of Canterbury; John de Cremona,<sup>1</sup> legate from Honorius II., presiding. Thurstan, Archbishop of York, and about twenty bishops, forty abbots, and an innumerable assembly of clergy and people were present. Seventeen canons were published.

1. Forbids simony.
2. Forbids to charge anything for chrism, oil, baptism, visiting and anointing the sick, communion, and burial.
3. Forbids to demand cope, carpet, towel, or basin, at the consecration of bishops, or churches, or blessing of abbots.
4. Forbids investiture at the hands of lay persons.
5. Forbids any one to challenge a church or benefice by inheritance; and to appoint ■ successor. Psalm lxxxiii. 12, 13, is quoted.
6. Deprives beneficed clerks who refused to be ordained (priests or deacons) in order that they might live more at liberty.
7. Orders that none but priests be made deacons or priors, nor any but deacons, archdeacons.
8. Forbids to ordain any one priest without a title.
9. Forbids, under pain of excommunication, to eject any one from a church to which he has been instituted, without the bishop's sentence.

<sup>1</sup> The conduct of this man was grossly inconsistent with his persecution of the married clergy. The whole subject is well considered by Collier, *Church History*, vol. i. p. 318.

10. Forbids bishops to ordain or pass sentence upon any one belonging to the jurisdiction of another bishop.

11. Forbids, under pain of excommunication, to receive an excommunicated person to communion.

12. Forbids any one to hold two dignities in the Church.

13. Forbids priests, deacons, subdeacons, and canons, to dwell in the same house with any woman, except a mother, sister, aunt, or unsuspected woman. Offenders to lose their order.

14. Forbids the practice of usury amongst clerks.<sup>1</sup>

15. Excommunicates sorcerers, &c.

16. Forbids marriage within the seventh degree.

17. Declares that no regard is to be paid to husbands who implead their wives as too near akin to them.—

Wilkins' *Conc.*, vol. i. p. 406. Johnson, *Ecc. Canons*, A.D. 1126.

WESTMINSTER (1127). Held in 1127, by William Carboil, Archbishop of Canterbury, the pope's legate,<sup>2</sup> ten English bishops attended, and three Welsh. It is also said that the multitude of clergy and laity of all ranks who flocked to the council was immense, but no mention is made of abbots. The Archbishop of York sent excuses, and the bishops of Durham and Worcester were also absent; the sees of London and Coventry were at the time vacant.

This senate sat three several days, and ten canons were published.

1. Forbids, "by the authority of Peter, prince of the apostles," and that of the archbishop and bishops assembled, the buying and selling of churches and benefices.

2. Forbids any one to be ordained, or preferred, by means of money.

3. Forbids all demands of money for admitting monks, canons, or nuns.

<sup>1</sup> So strong were the prejudices against anything approaching to usury, that in the constitutions of William of Cantilupe, Bishop of Worcester, published 1240, it is forbidden to clerks even to *buy growing corn*, lest by selling time, which God would have common to all, they fall into sin, while they purchase cheaply, and dispose of at a high price, that which required only time (a thing not to be sold) to make it valuable.

<sup>2</sup> He was the first archbishop who had the title of legate of the apostolical see.—Johnson.

4. Orders that priests only shall be made deans,<sup>1</sup> and deacons, archdeacons.

5. Forbids priests, deacons, subdeacons, and canons, to live with women not allowed by law. Those that adhered to their concubines or wives to be deprived of their order, dignity, and benefice; if *parish priests*,<sup>2</sup> to be cast out of the choir, and declared infamous.

6. Requires archdeacons and others whom it concerned, to use all their endeavours to root out this plague from the Church.

7. Orders the expulsion from the parish of the concubines of priests and canons, unless they are lawfully married there. If they be afterwards found faulty, directs that they shall be brought under ecclesiastical discipline, or servitude, at the discretion of the bishop.

8. Forbids, under anathema, any one to hold several archdeaconries in several bishoprics, and directs him to keep to that he first took; forbids priests, abbots, and monks to take anything to farm.

9. Orders the payment of tithe in full. Forbids churches, or tithes, or benefices, to be given or taken without the consent of the bishop.

10. That no abbess or nun use more costly apparel than such as is made of lamb's or cat's skins.

Matthew of Paris declares, that the king (Henry I.) eluded all these provisions (to which he had given his consent), by obtaining from the archbishop a promise that he should be entrusted with their execution, whereas, in reality, he executed them only by taking money from the priests as a ransom for their concubines.—Johnson, *Ecc. Can.*, A.D. 1127. Wilkins' *Conc.*, vol. i. p. 410.

WESTMINSTER (1136). Held in 1136. The wants of the Church and State were discussed in the presence of King Stephen, who, by a charter then given, made very fair promises to the clergy of the quiet enjoyment of their

<sup>1</sup> Heads of monasteries were at this time frequently called deans.—Johnson.

<sup>2</sup> Johnson states this to be the first mention of a parish priest, and remarks, that this canon distinguishes him from the beneficed priest. The first Constitution of Islip plainly distinguishes between the parish priest and them who had the cure of souls; it seems, therefore, that they were such priests as officiated under resident incumbents who did not officiate themselves.

goods, with the power of disposing of them after their death ; he also engaged that vacant sees should be under the guardianship of the clergy, all which promises he soon violated.—Tom. x. Conc. p. 991. Wilkins' *Conc.*, vol i. p. 412.

WESTMINSTER (1138). Held in 1138, by Alberic, Bishop of Ostia, legate of Pope Innocentius II. during the vacancy of the see of Canterbury, eighteen bishops and about thirty abbots attended, who proceeded to the election of Theobald to the see of Canterbury. Seventeen canons were published.

1. Forbids to demand any price for chrism, oil, baptism, penance, visitation of the sick, espousals, unction, communion, or burial, under pain of excommunication.

2. Orders that the body of Christ be not reserved above eight days, and that it be ordinarily carried to the sick by a priest or deacon only ; in case of extreme necessity by anyone, but with the greatest reverence.

3. Forbids to demand a cope, ecclesiastical vestment, or anything else, upon the consecration of bishops and benediction of abbots ; also forbids to require a carpet, towel, basin, or anything beyond the canonical procuration upon the dedication of a church.

4. Forbids to demand any extra fees when a bishop not belonging to the diocese consecrates a church.

5. Forbids lay investitures ; orders every one, upon investiture by the bishop, to swear on the gospels, that he has not, directly or indirectly, given or promised anything for it, else the donation to be null.

6. Is identical with canon 5, A.D. 1126.

7. Forbids persons ordained by other than their own bishop without letters from him, to exercise their office ; reserves the restoration of them to their order to the pope, unless they take a religious habit.

8. Deprives concubinary clerks, and forbids any to hear their mass.

9. Deprives usurious clergymen.

10. Anathematises him that kills, imprisons, or lays hands on a clerk, monk, nun, or other ecclesiastical person. Forbids any but the pope to grant him penance at the last, except in extreme danger of death ; denies him burial if he die impenitent.



11. Excommunicates all persons violently taking away the goods of the Church.

12. Forbids anyone to build a church or oratory upon his estate without the bishop's licence.

13. Forbids the clergy to carry arms, and fight in the wars.

14. Forbids monks after receiving orders, to recede from their former way of living.

15. Forbids nuns, under anathema, to use party-coloured skins or golden rings, and to wreath their hair.

16. Commands, under anathema, all persons to pay the tithe of all their fruits.

17. Forbids schoolmasters to hire out their schools to be governed by others.—Johnson, *Ecc. Canons*, A.D. 1138. Wilkins' *Conc.*, vol. i. p. 413.

WESTMINSTER (1143). See WINCHESTER 1143.

WESTMINSTER (1166). Held in 1166. The bishops of England in this council appealed to the pope from the legatine authority and the sentences of St Thomas of Canterbury, who had fled to France in October 1164.—(See C. CLARENDON and C. NORTHAMPTON.) Tom. x. Conc. p. 447.

WESTMINSTER (1175). Held May 19, 1175, by Richard, the successor of St Thomas à Becket in the see of Canterbury. Eleven English bishops, with the Bishop of St David's, and four abbots, were present, besides the primate. Henry II. and his son also attended, and gave their consent to the acts of the council. Eighteen canons were published, all of which, except the sixth and ninth, are attributed to some pope or council.

1. Every beneficed priest or clerk in holy orders refusing to put away his mistress after three monitions, to be deprived. All clerks under the rank of subdeacon to keep their wives, unless they separate by mutual consent. Sons not to be instituted into their fathers' benefices, unless some one succeed between them.

2. Clerks in holy orders not to eat and drink in taverns (unless compelled by the necessities of a journey), under pain of deposition.

3. Clerks in holy orders to take no part in judgments concerning blood, nor to inflict deprivation of any member. Pronounces anathema against the priest who takes the office of sheriff or reeve.

4. Clerks wearing long hair to be clipped by the archdeacon even against their will ; not to indulge in any peculiarity in their clothes or shoes.

5. Orders conferred by foreign bishops upon those who despair of obtaining them from their own bishop, are declared null, and such clerks not to be admitted to the exercise of any ecclesiastical function, under pain of anathema ; the bishop so conferring orders (if under the jurisdiction of Canterbury) to be suspended from conferring that order till he make due satisfaction.

6. Forbids all secular causes concerning blood and corporal punishment to be tried in churches or churchyards.

7. Forbids to demand anything for orders, chrism, baptism, extreme unction, burial, communion, or the dedication of a church ; offerings freely made may be received. The offender to be anathema.

8. No demand to be made for the reception of any monk, canon, or nun, who enters a religious life ; the offender to be anathema.

9. Forbids the transfer of a church to another by way of portion, or to take any money from the person presented.

10. Forbids monks and clerks to trade for gain, and laymen to take ecclesiastical benefices to farm.

11. Ecclesiastics not to wear arms, to dress suitably ; offenders to be degraded.

12. Vicars who lift themselves up against the parsons, and assume to themselves a parsonage, to be no longer allowed to officiate in the same bishopric.

13. Enjoins that all who refuse to pay tithes be admonished according to the precept of the pope, to yield tithe of grain, wine, fruits of trees, young animals, wool, lamb, butter, cheese, flax, hemp, &c. ; offenders to be anathematised. Also in suits between clerks, he that is cast to be condemned in costs.

14. Declares that only ten prefaces are found in the sacred catalogue, viz., 1. For Low Sunday (*albis paschali-bus*) ; 2. Ascension-day ; 3. Pentecost ; 4. Christmas-day ; 5. The Apparition of our Lord ;<sup>1</sup> 6. For the Apostles ; 7.

<sup>1</sup> "I do not know what should be meant by the apparition of our Lord, except it be His Epiphany, or else His Transfiguration."—Wheatly, *On the Common Prayer*, chap. vi. In the "Statuta Synodaliæ Eccl. Constantiensis in Normannia," cap. 34, *de Præfationibus*, there

For the Holy Trinity ; 8. For the cross ; 9. For the Lent fast only ; 10. For the Blessed Virgin ; all further additions forbidden.

15. Forbids to administer the Holy Eucharist sopped.

16. Forbids to consecrate the Holy Eucharist in any chalice not made of gold or silver ; forbids the bishop to bless a chalice made of tin.

17. Enjoins all the faithful to be married publicly, by receiving the priest's benediction ; a priest guilty of marrying any parties privately to be suspended for three years.

18. Marriage null without mutual consent ; boys and girls not to marry until both parties shall have attained the legal and canonical age.

Roger, Archbishop of York, refused to be present at this council, but by some of his clergy claimed the right of having his cross borne before him in the province of Canterbury ; the claim was disallowed, and an appeal made to Rome.

Moreover, in this council the clergy of the diocese of St Asaph desired that their Bishop Godfrey should be restored to them. He had been driven by the fury of the Welsh to seek a maintenance in England, and was appointed guardian of the vacant abbey of Abingdon. He resigned his see, and a successor was appointed.—Johnson's *Ecc. Canons*, A.D. 1175. Tom. x. Conc. p. 1461. Wilkins' *Conc.*, vol. i. p. 476.

WESTMINSTER (1176). Held in 1176, by Cardinal Hugo or Hugezen, who had been sent from Rome to endeavour to settle the dispute between the archbishops of Canterbury and York ; the latter of whom claimed the right of having his cross borne before him in the province of Canterbury.<sup>1</sup> Many prelates and clergy attended ; but when Roger of York, upon entering the assembly, perceived that the seat on the right hand of the legate had been assigned to the Archbishop of Canterbury, and that on the left kept for himself, he thrust himself into the lap of the Archbishop of Canterbury ; whereupon the servants of the latter and many of the bishops (as Hoveden writes) threw themselves upon the Archbishop of York, and forced him down upon

is a list of ten prefaces agreeing with this, except that Easter is substituted for Low Sunday, and *Epiphany* for the *Apparition*. See also "Stat. Synod. Eccl. Nannetensis."—Martene, *Thes. Anec.*, tom iv. col. 933 and 8104.

<sup>1</sup> This deplorable dispute continued for many years ; it is mentioned as breaking out afresh in 1325. See Wharton, *Anglia Sacra*, vol. i. p. 365.

the ground, trampled upon him, and rent his cope; upon which the council broke up in confusion.—Johnson. Wilkins' *Conc.*, vol. i. p. 485.

WESTMINSTER (1185). Held in 1185; in which it was declared to be most convenient and proper that the king, instead of going in person to the Holy Land, should remain at home to defend his own country.—Hoveden, quoted by Henry, *Hist. of England*, book iii. chap. ii. sect. 3. (vol. v. p. 407.)

WESTMINSTER (1200). A national council held in 1200, by Hubert Walter, Archbishop of Canterbury, in which fifteen canons were published.

1. Orders the priest to say the canon of the mass<sup>1</sup> distinctly, and to rehearse the hours and all the offices plainly, and without clipping the words. Offenders to be suspended.

2. Forbids to celebrate two masses in one day except in case of necessity. When it is done, it directs that nothing be poured into the chalice after the first celebration, but that the least drop be diligently supped out of the chalice, and the fingers sucked and washed; the washings to be drunk by the priest after the second celebration,<sup>2</sup> except a deacon be present to do so at the time. Orders that the Eucharist be kept in a decent pyx, and carried to the sick with cross and candle; care to be taken not to confuse the consecrated and unconsecrated hosts.

3. Orders that baptism and confirmation shall be conferred upon those concerning whom there exists a doubt whether or not they have received them. Forbids fathers, mothers-in-law, and parents to hold the child at the font. Forbids deacons to baptise and give penance, except in case of the priest's absence, or other necessity. Permits even a father or mother to baptise their child in case of necessity, and orders that all that follows after the immersion, shall be completed subsequently by the priest.

4. Relates to the administration of penance.

5. Renews the decrees of the Council of Lateran, A.D. 1179, which restrict the expenses and retinue of prelates and other ordinaries when in visitation, and declares the

<sup>1</sup> The "canon of the mass," or secret part, is that from the end of the Trisagium to the end of the Consecration.

<sup>2</sup> This might not be done at the time, because it was not lawful for him to break his fast before celebrating.

design of visitations to be to see to what concerns the cure of souls, and that every church have a silver chalice, decent vestments, and necessary books, utensils, &c.

6. Orders that bishops ordaining any one without a title, shall maintain him till he can make a clerical provision for him.

7. Renews the canon of Lateran, A.D. 1179, which forbids prelates to excommunicate their subjects without canonical warning. Orders the yearly pronounciation of a general excommunication against persons guilty of various specified crimes.

8. Renews canon 7, Lateran, A.D. 1179.

9. Orders the payment of tithe without abatement for wages, &c.; grants to priests the power of excommunicating, before harvest, all withholders of tithe. Orders the tithe of land newly cultivated to be paid to the parish church. Orders detainers of tithe to be anathematised.

10. Forbids to institute any persons to churches not worth more than three marks per annum who will not serve in person. Renews the 11th canon of Lateran, A.D. 1179. Forbids clerks to go to taverns and drinking booths, and so put themselves in the way of being insulted by laymen. Orders all the clergy to use the canonical tonsure and clerical habit, and archdeacons and dignified clergymen copes with sleeves.

11. Forbids marriage under various circumstances; orders that the banns be thrice published, that marriage be celebrated openly in the face of the Church.

12. Orders those who, being suspected of crimes, deny them, to undergo a purgation.

13. Renews the 23rd canon of Lateran, 1179, concerning churches and priests for lepers.

14. Renews canon 9 of Lateran, which forbids the Templars and other fraternities to accept of tithes, churches, &c., without the bishop's consent.

15. Renews canon 10 of Lateran, 1179, and contains various regulations relating to the dress, &c., of the religious. —Wilkins' *Conc.*, vol. i. p. 505. Johnson, *Ecc. Canons, in ann.*

WESTMINSTER (1229). Held about 1229, by Richard Wethershed, Archbishop of Canterbury. Twelve constitutions were published, eleven of which are the same with

those published in the Council of Westminster, A.D. 1175. The last refers to the duties of physicians.—Johnson, *Ecc. Canons*.

WESTMINSTER (1229). Held in 1229, under master Stephen, chaplain and nuncio of the pope, who, sorely to the discomfort of the assembly, demanded on the part of Rome the tenths of all movables belonging to clergy and laity in England, Ireland, and Wales, in order to enable the Roman Pontiff to carry on war against the excommunicated Emperor Frederick. The arguments by which, assuming Rome as the head of all churches, it was asserted that her fall would involve the ruin of the members, was met on the part of the laity by a plain refusal; and the clergy, after three or four days' deliberation, and no small murmuring, were at length brought to consent from fear of excommunication or an interdict being the consequence of disobedience to the demand.—Wilkins' *Conc.*, vol. i. p. 622.

WESTMINSTER (1237). Held in the cathedral of St Paul, at London, on the 19th, 21st, and 22nd of November 1237, by Otto or Otho, cardinal deacon, legate from Pope Gregory IX. This assembly was attended, in spite of the dreary season, and a fearful storm, which terrified both legate and council, by all the bishops of England; Edmund, Archbishop of Canterbury, sitting on the legate's right hand, and Walter of York on the left, notwithstanding that the latter had renewed the ancient claims of his see.<sup>1</sup>

On the first day the legate himself did not attend, but at the request of the bishops the decrees to be passed were privately submitted to them.

The second day, the legate being present, a prohibition was sent by the king, Henry III., to inhibit the council from enacting anything against his crown and dignity; then the instrument of Otto's legation was read, as also was a bull for keeping the feasts of St Edward. Moreover, by the pope's command, the canonisation of St Francis and St Dominic was notified.

<sup>1</sup> The legate wisely endeavoured to heal this disreputable schism between the two primates, by referring to the position of the figures of the apostles St Peter and St Paul, on the right and left side of the cross which was depicted in the middle of the pope's bull. "Between so great saints," he says, "contention has never arisen, for both of them are in co-equal glory." The account of a similar dispute between the archbishops of Armagh and Dublin may be found in Wilkins' *Conc.*, vol. iv. p. 80.

The following twenty-nine constitutions were read in the second and third sessions, and approved.

1. Orders the consecration of all cathedral, conventual, and parochial churches, by the diocesan bishop, within two years from the date of their completion; if such places be not so consecrated, no masses to be solemnised in them. No old churches to be pulled down upon any pretence without the bishop's leave. This decree not to apply to little chapels, &c.

2. Forbids to demand any fee for administering the holy sacraments (of which it enumerates seven); directs that all persons entering upon the cure of souls, or priest's orders, be chiefly examined upon the subject of the sacraments, and that the archdeacons at every meeting of their deaneries do instruct the priests principally in these matters.

3. Orders that holy baptism be administered on the Sabbath days<sup>1</sup> before Easter-day and Whit-Sunday, as ordered by the canons; and because a popular delusion had gained ground, by which the people were led to think that some danger would happen to their children if they were baptised on those days, viz. Easter-eve, or that of Pentecost, the priests are ordered to dispel this delusion by frequent preaching, and also to learn themselves carefully, and to explain in the vulgar tongue to their parishioners, the form of baptism, in case it should be necessary to baptise any one suddenly without the priest.

4. Orders that priests who demand any fee for penance and the other sacraments shall be deprived.

5. Approves the tenth of Lateran, A.D. 1216, which enacts that bishops shall appoint faithful men in every deanery to act as confessors for the clergy.

6. Forbids to confer orders upon idiots, illegitimates, irregulars, illiterate persons, foreigners, and any without a *bonâ fide* title; the bishop to make diligent search into these matters, and the names of those which are approved to be set down in writing, and called over at the beginning of ordination, carefully and distinctly; the list itself to be preserved in the bishop's palace or in the cathedral.

7. Reprobrates the practice of farming churches, &c.

8 and 9. Upon the same subject.

10. No one under the rank of priest to be admitted to a

<sup>1</sup> That is, the Saturdays.



vicarage, unless he be a deacon ready for ordination at the next Ember week ; orders that he shall resign every other benefice with cure of souls, and swear to reside in person ; vicars already instituted to cause themselves to be made priests within the year.

11. Declares that some priests have violently and fraudulently obtained possession of benefices, which they coveted, during the lifetime of the real possessors, either by pretending their death when absent, and so getting themselves appointed to their livings, or by violently turning them out of their benefices, and keeping possession by force of arms, &c. ; forbids to confer benefices upon any mere report of the death or cession of an absent man, otherwise the prelate to make good all damage to the real possessor.

12. Orders that no one Church be for the future divided into several parsonages or vicarages, and that such as hitherto have been divided be made whole again, as soon as opportunity offers, unless they were thus ordered of old ; in which case the bishop must take care that a proper division be made of the income, &c. ; orders also that one be constantly resident upon the church, and faithfully and honestly perform divine service, and administer the sacraments, &c.

13. Forbids to hold several dignities, parsonages, and benefices, without a special dispensation from the apostolic see ; confirms the thirteenth of Lateran, A.D. 1179.

14. Orders that bishops compel their clergy to conform to the sixteenth of Lateran, A.D. 1216, in their apparel and the trappings of their horses, so as to wear garments of decent length, and those in holy orders, close capes, especially in the church, and before their prelates, and in assemblies of the clergy ; those that have rectories to wear such everywhere in their parishes ; bishops to take care that all these things be observed, in the first place, by the clergy about their own persons.

15. Orders that married clergymen retaining their wives or other women be wholly deprived, and forbids to apply any of their goods acquired after their marriage to the use of their children or wives ; but orders such to be made over to the churches which they had, or in which they were beneficed ; forbids to admit their sons to any benefice.

16. Orders all clerks keeping concubines entirely to for-

sake them within a month, upon pain of suspension until they have afforded satisfaction ; otherwise they are declared *ipso jure* deprived.

17. Forbids the sons of clerks to succeed to their fathers' benefices upon their death, without an intermediate successor ; orders that all who have already got such benefice be deprived by this statute.

18. Orders the excommunication of all persons sheltering robbers, and keeping them in their houses after three monitions.

19. Approves of the determination arrived at by the abbots of the order of St Benedict in chapter, that according to their rule, all, except the infirm, should abstain from flesh ; orders that novices, at the end of their year of probation, shall be compelled, by canonical censures, to make profession ; extends this to nuns and canons.

20. Directs archdeacons to visit faithfully, to make enquiry as to the sacred furniture and vestments, the performance of the diurnal and nocturnal services, &c. ; forbids them to burden the churches with superfluous expenses ; orders them to demand moderate procurations, to take no stranger with them, and to be modest in their retinue, &c. ; forbids them to receive money for not visiting or punishing ; orders them to be present frequently in the chapters of every deanery, and there diligently to instruct the priests, amongst other things, to live well and to understand the canons of the mass and of baptism.

21. Strictly forbids all prelates, archdeacons, deans, and officials to hinder parties willing to compound their disputes and to be reconciled, from withdrawing from their judicature.

22. Exhorts bishops to do their duty and be a pattern to their flocks, to reside upon their cathedral churches, to celebrate mass decently there, on the principal festivals, and on the Lord's day, in Lent and Advent ; to visit their dioceses, and to consecrate churches ; enjoins them to cause the profession which they made at their consecration, to be read to them twice a year—viz., at Advent and the greater Lent.<sup>1</sup>

23. Orders that matrimonial causes be judged by prudent and skilful men, well exercised in such questions ; forbids

<sup>1</sup> The canon law mentions three Lents.

those to whom privilege or custom permits the cognisance of such causes to pass any definite sentence without having first consulted with the bishop of the diocese.

24. Orders that the oath of calumny,<sup>1</sup> in all ecclesiastical causes, and of speaking the truth in spiritual causes, be for the future taken in the kingdom of England, notwithstanding any custom to the contrary whatever.

25. Relates to proctors.

26. Relates to letters of summons; orders that they shall not be served by the party obtaining them, but by an officer of the judge.

27. Forbids all falsification in drawing up sealed instruments; declares such to be forgery, and subjects the offender to the penalties for forgery.

28. Orders archbishops, bishops, and their officials, abbots, priors, deans, archdeacons, and their officials, also rural deans, cathedral chapters, colleges, and convents, to have a seal, with the name of their dignity, office, or college, and their own proper names, engraven on it in plain letters; enjoins them to be very careful in keeping their seals, and very cautious in setting them to any writing.

29. Relates to ecclesiastical judges and their duties.<sup>2</sup>

On the third day, the lord legate solemnly began "Te Deum," all standing up, and after the Antiphon, "In viam pacis," the Benedictus, and the Blessing, as Matt. Paris says, all departed with little joy.—Johnson, *Ecc. Can.*, A.D. 1237. Tom. xi. Conc. p. 528. Wilkins' *Conc.*, vol. i. p. 647.

WESTMINSTER (1238). Held May 17, 1238. The legate Otto, in this council, demanded satisfaction for an insult committed against him by the university of Oxford, on account of which he had laid the city of Oxford under an interdict, and suspended the university from the exercise of all its functions. Satisfaction having been made by the Archbishop of York and the other bishops present, Otto removed the interdict and the inhibition.—Wilkins' *Conc.*, vol. i. p. 663.

WESTMINSTER (1255). Rustandus, the papal legate, convened a synod at Westminster in October 1255, at which,

<sup>1</sup> This oath was taken by the plaintiff and defendant, and was to the effect, that the party believed his cause to be just, that he would use no false evidence, nor cause needless delay, nor give any bribe.—Johnson.

<sup>2</sup> Sir H. Spelman's copy divides this last constitution into three.

with the connivance of the king, who had been promised a share of the profits, it was proposed to lay a heavy tax upon the English clergy, for the use of the Roman Pontiff. Fulk Basset, Bishop of London, warmly opposed the grant, and enlarged upon the avarice of the Roman Court, adding that he would sooner lay down his head upon the block than subject his country to such a yoke. When the king furiously upbraided him, calling him a traitor, he replied, "The king and the pope may force from me my see and my mitre and staff, but they will hardly get from me my sword and helmet."—Godwin, *de Præs. Angl.*

WESTMINSTER (1261). See C. LAMBETH.

WESTMINSTER (1268). Held April 23rd, 1268, by Othobon,<sup>1</sup> cardinal deacon of St Adrian, legate of the apostolical see, in the cathedral church of St Paul, London; Boniface of Canterbury, and Walter of York, with all the bishops of the English, Welsh, Scotch, and Irish branches of the Church being present. Thirty-six legatine constitutions were published.

1. Urges upon the clergy the importance of frequently preaching upon the duty of bringing infants to holy baptism at the canonical times—viz., on the Sabbaths before the Resurrection and Pentecost, and of disabusing the people of the popular error, that danger would befall their children if baptised on those days: orders parish priests to teach their people the form of baptism.

2. Forbids simony and the extortion of money for administering the sacraments; orders confessors to absolve penitents in these words, "By the authority of which I am possessed, I absolve thee from thy sins;" forbids gaolers to deny prisoners the grace of confession before execution.

3. Relates to the consecration of churches, &c. (See constitution 1, Westminster, 1237.)

4. Declares that the holy synod, abominating the enormities of those clergymen who, forgetting God and their own credit, dare to bear arms and to associate themselves with highwaymen and robbers, and share in their plunder, ordains that all clerks bearing arms be *ipso facto*

<sup>1</sup> This Othobon had formerly been Archdeacon of Canterbury, and subsequently was chosen to the popedom, and took the name of Adrian V.

excommunicated ; and in case they do not make satisfaction at the bishop's discretion, if beneficed, they be deprived of all preferment ; if not beneficed, that they be incapable of holding any preferment for five years.

5. Relates to the dress, &c., of clerks, and confirms the 14th of Westminster, 1237, under Otto. Declares it to be scandalous that a clerk should not be distinguishable from a layman, and continues, " we ordain and strictly charge that no clergyman wear garments ridiculous or remarkable for their shortness, but reaching to below the middle of the leg ; their ears visible, and not covered with hair ; and that they wear decent crowns, of an approved breadth. . . . Let them never wear coifs in their churches, and before prelates, or publicly, except in travel. Let all priests, deans, and others having cure of souls, wear close capes, except when journeying, &c." Offences against this constitution to be visited with suspension. Orders archbishops, bishops, and archdeacons to make diligent inquiry. Orders regulars, when advanced to the episcopate, to continue to wear their monastic dress.

6. Forbids all rectors of churches, perpetual vicars, and priests, to accept of a secular jurisdiction from a secular person. Orders all such as have accepted this to relinquish it within two months ; all offenders to be *ipso facto* suspended from office and benefice.

7. Forbids clergymen to exercise the office of advocates in a secular court in a cause of blood, or any other cause except those allowed by law. Offenders to be suspended.

8. Relates to the continence of the clergy. (See 16th constitution of Westminster, 1237.)

9. Renews the 10th constitution of Westminster, 1237 (which see).

10. Renews and extends the 11th constitution of Westminster, 1237 (which see).

11. Renews and extends the 12th constitution of Westminster, 1237 (which see).

12. Relates to the inviolability of sanctuary, and enacts that if any one do by violence, directly or indirectly, drag away any one that flees to a church, churchyard, or cloister, or prohibit him needful food, or carry or cause to be carried away what others have placed for him, he shall be *ipso facto* excommunicated ; and unless satisfaction be made

within the time appointed by the diocesan, his land shall be laid under ecclesiastical interdict. Declares the same penalty against burners and breakers of churches, plunderers of the property of ecclesiastics, &c. Orders the publication of this constitution in all churches.

13. Forbids to hinder the solemnisation of matrimony lawfully contracted in the face of the Church.

14. Relates to the care of last wills and testaments.

15. Orders the revenues of vacant benefices to be disposed of, not to the profit of the prelates to whom they are subject, but according to canon; unless the prelate can in any case plead a right and privilege. Forbids all uncanonical sequestrations, and orders that the prelate making such sequestrations shall be suspended from the use of the Dalmatic tunic and sandals till he shall revoke them.

16. Declares that all permissions to erect private chapels in another man's parish, shall be accompanied by the clause, "so that it be done without prejudice to the right of another;" and therefore enacts, that the chaplains ministering in such chapels as have been granted, saving the rights of the mother church, shall restore to the rector of that church all oblations, &c., which, but for the erection of the said chapel, would have come to the mother church. Offenders to be suspended until restitution.

17. Orders that all clergymen shall take care to repair decently the houses and other edifices belonging to their benefices. If the incumbent, after a monition from his bishop or archdeacon, neglect for the space of two months to repair, the bishop shall cause what is required to be done out of the revenue of the benefice. Also orders that the chancels of churches shall be repaired by those whose duty it is to do so. Charges all archbishops, and inferior prelates, to keep their own houses, &c., in repair.

18. Forbids to demand procuration without visiting; also forbids bishops and others to make visitations with too large a retinue, so as to burden their clergy. See 20th constitution of Westminster, 1237.<sup>1</sup>

19. Renews the 20th constitution of Westminster, 1237 (which see).

<sup>1</sup> This constitution bids visitors follow the "moderation" enjoined by the Lateran council, under Alexander III., which allows an archbishop to visit with forty or fifty horses or men, a bishop with twenty or thirty, the archdeacon with five or seven, and a rural dean with two.

20. Renews the 7th constitution of Westminster, 1237, against farming Church revenues, &c.

21. Renews the 22nd constitution of Westminster, 1237 (which see).

22. Strictly forbids bishops to confer churches subject to them on another bishop, monastery or priory, by right of appropriation, except for very sufficient cause. "Some also," it is added, "that they may swallow the whole of the profits of a church that used to be under a rector, but is now granted to them, leave it destitute of a vicar ; or if they do institute a vicar, leave him but a small portion, insufficient for himself, and for the charges of the living." Orders that if such impropiators refuse to assign to their vicar a sufficient portion, according to the value of their churches, the diocesan shall thenceforth take care to do it. Orders those that have churches to their own use, to build houses for the reception of the visitors.

23. Relates to the distribution of the effects of persons dying intestate.

24. Enacts that archbishops, bishops, and other ordinaries shall commit causes to none but persons of dignity or office.

25. Renews and extends the 26th constitution of Westminster, 1237 (which see).

26. Renews and extends the 29th constitution of Westminster, 1237 (which see).

27. Renews and extends the 21st constitution of Westminster, 1237 (which see).

28. Orders that when any one is released from sentence of excommunication, suspension, or interdict, some person be commanded to notify the same at proper times and places.

29. Renews and extends the 12th and 13th constitutions of Westminster, A.D. 1237, concerning pluralities and residence.

30. Is directed against the practice of holding vacant churches *in commendam*, which it most vehemently reprobates ; it revokes all existing grants of churches *in commendam*, unless made for the advantage of the Church ; then regulates with what restrictions commendams be granted in future.

31. Enjoins that when the confirmation of an episcopal election is demanded, inquiry shall be made, amongst other



things, whether the elect held, before his election, more than one benefice with cure of souls; and whether in that case he was lawfully dispensed with. If the inquiry be unsatisfactory, confirmation of the election to be denied.

32. Is directed against the mock resignations, practised by those who, wishing to obtain a vacant church, and fearing to be defeated on account of already holding more than one benefice, resigned them into the hands of the collators, upon condition that they should be restored to them, if unsuccessful. This constitution forbids to restore them.

33. Forbids any money to be given on account of a presentation.

34. Forbids to hold markets or carry on any business in any churches.

35. Orders that a solemn public procession be made every year on the morrow after the octave of Pentecost, (Trinity Monday), in which all the faithful, both religious and secular, may return thanks to God, and pray for peace, and the restoration of the Holy Land to the worshippers of Christ.

36. Orders all archbishops and bishops to be diligent in defending churches and ecclesiastical persons; charges them to observe the constitutions of the fathers and the Roman pontiffs; and orders that a copy of these constitutions be kept by all archbishops, bishops, abbots, priors, exempt and cathedral chapters, and that publication of them be made annually in all provincial and diocesan synods.

Besides these, there are fifteen (or seventeen) other constitutions assigned by some to this council, relating solely to the regulars, but they appear not to have been read in open council; the legatine constitutions evidently end with the injunction for their publication. — Johnson, *Ecc. Canons*, A.D. 1268. Tom. xi. Conc. p. 525. Wilkins' *Conc.*, vol. ii. p. 1.

WESTMINSTER (1281). See C. LAMBETH.

WESTMINSTER (1286). Held April 30, 1286. John Peckham, Archbishop of Canterbury, assisted by three bishops and several doctors, condemned various erroneous propositions concerning the body of our Lord after His death—Wilkins' *Conc.*, vol. ii. p. 123.

WESTMINSTER (1291). Held in 1291, by John Peckham; Bartholomew, Archbishop of Grosseto, the papal

legate, being present. A decree was made to banish the Jews. After the departure of the legate some constitutions were made, which he set aside.

WESTMINSTER (1297). Held January 14, 1297, by Robert of Canterbury and his suffragans; who during eight days, deliberated upon the demand made by King Edward, of a subsidy from the clergy, without, however, being able to arrive at any settlement. On the 26th March, the Archbishop convoked another council at St Paul's, in which two advocates and two preaching friars endeavoured to prove that it was lawful for the clergy to aid the king with their property in time of war, notwithstanding the pope's prohibition.—Wilkins' *Conc.*, vol. ii. p. 225.

WESTMINSTER (1328). Held on the Friday after the feast of the conversion of St Paul, in the church of St Paul, in London, by Simon Mepham, Archbishop of Canterbury. Nine constitutions were published.

1. Enacts and ordains that the holy day of preparation, in which our Saviour, after being scourged, laid down his precious life upon the cross for the salvation of men, be celebrated as a festival,<sup>1</sup> according to the rites of the Church, in reading with silence, in prayer with fasting, in compunction with tears, and forbids any to attend to their servile work on that day. Exempts the poor from the operation of this law, and enjoins the rich to afford their customary assistance to the poor in tilling their lands, for charity's sake.

2. Orders the solemn observation of the feast of the conception of the blessed Virgin.

3. Is directed against the violators of ecclesiastical liberty and persons.

4. Sentences to excommunication all who obstruct the testaments or last wills of villains appertinent to lands, and others of a servile condition.

5. Forbids ordinaries to take anything by way of fee for the insinuation<sup>2</sup> of the will of a poor man, whose goods do not exceed one hundred shillings sterling (about £23).

6. Repeals a constitution made in a council at Oxford, in which it is forbidden frivolously to appeal from any judicial grievance before definitive sentence.

<sup>1</sup> "Festivè, id est, ad instar diei Festi."

<sup>2</sup> That is, the opening and publishing of it before the ordinary.  
—Johnson.

7. Excommunicates all who directly or indirectly hinder the collection of offerings, tithes, and other church dues; reserves their absolution to the diocesan.

8. Relates to the publication of banns, and confirms the fifty-first chapter of Lateran, A.D. 1216 (by which it is forbidden to marry without publication of banns first made on several solemn days.) Inflicts suspension for three years on all priests present at marriages otherwise contracted. Suspends for one year every priest, regular or secular, present at a marriage solemnised anywhere but in the parish church, unless there be special licence.

9. Inquisitions concerning defects of houses and other things belonging to ecclesiastical benefices, to be made by credible persons, sworn in form of law. The diocesan to see to the expenditure of the sum taxed for the repairs, &c.

In this council also there was a complaint made of the poverty of the university of Oxford, occasioned by litigation in defence of its rights, and a pastoral letter is extant of John Drokenesford, Bishop of Bath and Wells, enjoining a collection for the relief of its necessities, to be made in that as in other dioceses.—Johnson, *Ecc. Canons*, A.D. 1328. Wilkins' *Conc.*, vol. ii. pp. 551 and 552.

WESTMINSTER (1330). See C. LAMBETH.

WESTMINSTER (1342). Held October 1342, by John Stratford, Archbishop of Canterbury. Thirteen constitutions (by some called Extravagants) were published.

1. Suspends from the celebration of Divine service, for the space of one month, any priest celebrating mass in any oratory, chapel, house, or place being unconsecrated, without licence of the diocesan. Restricts the granting of such licences by bishops, to the case of great and noble men dwelling far from the parish church (*i.e.*, more than one mile), or notoriously sick and infirm.

2. Forbids the clerks of archdeacons and officials to receive more than twelve pence for writing letters of inquest, institution, collation, &c.; and more than sixpence for letters upon taking sacred order. Forbids various other fees, such as for sealing letters, to door-keepers, *barbers*,<sup>1</sup> &c.

3. Orders that archdeacons, their officials, and all such as are bound to induct clerks, be content with moderate

<sup>1</sup> "*Barbers*:" these barbers were to see that the cut of the clerk's hair was precisely canonical before he went into the bishop's presence.

charge; *i.e.*, forty pence for the archdeacon, if he induct in person, or two shillings for his official. Suspends offenders from office, and forbids their entrance into the Church until they have made restitution.

4. Complains that the monks of the province having appropriated churches, and eagerly endeavouring to apply their revenues to their own purposes, did not give anything in charity to the poor; and that such conduct tended to make the payers of tithe and ecclesiastical dues not only indevout, but invaders and destroyers, and consequently enacts, that all religious persons having ecclesiastical benefices shall be compelled by the bishops to distribute every year to the poor parishioners a certain portion of their benefices in alms, at the discretion of the bishops, and under pain of sequestration for disobedience.

4. Declares, that though parishioners, by laudable custom, are bound to make and repair at their own cost the bodies, roofs, and steeples of their churches, with the altars, images, and glass windows in them, &c., yet the religious, and others having estates, farms, and rents within the bounds of the several parishes, unjustly refuse to contribute towards such expenses (although such burdens for the most part were taxed in proportion to the farms and estates); enacts that all the religious, having any such estates, rents, &c., in any parish, shall be compelled by the ordinaries, by ecclesiastical censures, to bear their due share of all such burdens.

5. Relates to the fees taken for the *insinuation*<sup>1</sup> of the will of a deceased person, and letter of acquittance. (See fifth WESTMINSTER, A.D. 1328.)

6. Relates to the irregularities and extortions practised by some archdeacons and other ordinaries upon visitation, declares that they did often exact procurations without ever seeing the inside of the church; that they by contrivance arranged so as to lodge at the houses of the rectors or vicars on the night before the visitation-day, bringing with them cumbersome retinues and dogs for hunting, to the great cost of the incumbents, without, however, in the least abating their demand for procurations in consideration of such expenses; prohibits, under pain of suspension, these and similar abuses on the part of visitors.

7. Enacts that every consistory, session, and chapter,

<sup>1</sup> See note to constitution fifth of Westminster, A.D. 1328.

held by the officials of bishops, archdeacons, and other ordinaries shall be held in the most eminent places of the several jurisdictions and deaneries, where victuals may be easily procured, and all expenses paid by their principals; so that the rectors and vicars of rural parishes may not be burdened with the maintenance of such officials in remote places where provisions were dear. Annuls the former law which ordered primary citations to be served upon their parishioners by rectors, vicars, or parish priests; orders that they shall be executed by the officials, deans, apparitors, or other ministers of the ordinary.

8. Relates to the extortions practised by the apparitors of ordinaries; permits only one riding apparitor for every diocese, and one foot-apparitor for every deanery, who shall stay with the rectors and vicars only one day and one night in every quarter. Offenders to be suspended, the deputers from office and benefice, and the persons deputed from their office of apparitor.

9. Forbids to commute corporal penance for money, where the offender has relapsed more than twice.

10. Relates to the purgation of persons defamed for crimes; forbids to appoint a remote spot, and a large number of compurgators.

11. Forbids archdeacons and their officials to receive more than one penny for inserting in the matricula<sup>1</sup> the names of assisting priests [*i.e.*, priests who had neither institution nor licence to serve the cure from the bishop].

12. Is directed against intruders into benefices during the life-time of the incumbents, and those who intrude them; renews the tenth constitution of Westminster, 1268.

13.<sup>2</sup> Forbids to hinder the exercise of their right of patronage by those who have recovered it in the king's court, provided the benefice be vacant.—Johnson, *Ecc. Canons*, A.D. 1342. Wilkins' *Conc.*, vol. ii. p. 696. Tom. xi. *Conc.* p. 1876.

WESTMINSTER (1343). Held March 20, 1343, in the cathedral of St Paul, by John de Stratford, Archbishop of Canterbury, with eleven of his suffragans, viz., Radulph of

<sup>1</sup> The archdeacon's list, in which the names of these mass-priests, or assisting priests, were kept.

<sup>2</sup> There were only twelve constitutions, according to the record preserved in Wilkins, and they are somewhat differently arranged.

London, Roger of Lichfield and Coventry, John of Exeter, Robert of Salisbury, Robert of Chichester, Thomas of Hereford, Radulph of Bath, Simon of Ely, Thomas of Lincoln, Wolstan of Worcester, David of Bangor. The other bishops appeared by their proxies. Sixteen constitutions were published.

1. Excommunicates all malefactors and disturbers of the peace of the Church and the king, and other such unruly persons ; reserves the absolution of such to the ordinaries.

2. Declares that beneficed men, and even those in holy orders, despised the tonsure, and let their hair fall down their backs ; that they apparelled themselves rather like soldiers than clerks, with an upper "jupon," short and wide, with long hanging sleeves, not covering the elbows ; that they had their hair curled and powdered, and wore caps, with tippets of a wonderful length, and long beards, and rings on their fingers ; that they were girt with girdles exceedingly large and costly, and having purses enamelled with figures, and knives hanging like swords ; that their shoes were chequered with red and green, and immensely long and variously pinked ; moreover, that they had cruppers to their saddles, and baubles like horns on their horses' necks, and wore fur edging to their cloaks ; declares that all offenders in this way be suspended at the end of six months from the time of admonition, except they reform in the interim ; provides also against similar excesses in unbeneficed men.

3. Renews and extends the seventh constitution of Westminster, A.D. 1237, and the twentieth of Westminster, A.D. 1268, against letting out churches to laymen to farm.

4. Is directed against the various tricks and acts of roguery, by which tithe-payers tried to elude the payment of their tithe ; sentences offenders to excommunication.

5. Declares that a real predial tithe of all ceduous woodlands is to be paid to the mother churches, and defines a ceduous woodland to be that which is kept on purpose to be felled, and which being cut down from the roots grows up again : those who refuse to be compelled by Church censures.

6. Sentences to excommunication all laymen whatsoever who seize or dispose of any oblations made in any church or chapel, &c., under any pretext whatever.

7. Renews and explains the fifteenth constitution of



Lambeth, A.D. 1261, against those lords of the fees, who refuse to permit the debts of persons dying intestate to be paid out of their movables, and their goods to be distributed for the use of their wives, children, &c.; also against those who obstruct the free making and execution of wills and testaments, by such as are tenants in villainage, unbetrothed women and others: declares all offenders to be excommunicated.

This constitution regulates many other points relating to wills and testaments, executors, &c.

8. Relates to the wills and testaments of beneficed clerks, and the disposal of their property when they die intestate.

9. Forbids persons in danger of death to give away and alienate all their goods, to the injury of the Church, the king, their creditors, and wives and families; offenders against this statute, both those who give and those who receive, to be excommunicated *ipso facto*, and the former to be further denied Christian burial.

10. Forbids, under pain of excommunication, to observe night-watches in behalf of the dead, before their burial, on account of the abuses to which these nocturnal meetings gave rise.

11. Declares all persons contracting illegal marriages, and priests wilfully solemnising such marriages, or any marriage between persons not belonging to their own parishes, and all others aiding such marriages, and all those present at them, to be *ipso facto* excommunicated; explains the eighth constitution of Westminster, A.D. 1328, and states that it includes parochial chapels as well as churches.

12. Pronounces such great men and secular potentates to be involved in a sentence of greater excommunication, as hinder prelates from making enquiry into offences, &c.; also all persons who by tumult, &c., terrify the judges and parties litigant in the ecclesiastical courts, and generally all those who obstruct the ecclesiastical courts and bishops exercising their proper jurisdiction: orders such offenders to be publicly denounced as excommunicated four times a-year, in every parish church in the province.

13. Relates to the case of excommunicated persons, who, having been taken up upon the prelate's certificate, and lodged in gaol, are unlawfully released, without making satisfaction for their offences, by the king's writ, upon



their giving security to stand to the commands of the Church and to obey the law, which, however, they did not mean to do : orders persons so making their escape from prison, to be publicly denounced as excommunicated in the most solemn manner, with bells tolling and candles lighted, to their greater confusion and shame. Forbids all persons, under pain of being smartly punished, to have any communication with them.

14. Forbids lay persons, under pain of excommunication, to cut down or apply to their own use, or that of the Church itself, or that of others, the trees, or grass, growing in churchyards, without the rectors' consent.

15. Excommunicates those who violate<sup>1</sup> sequestrations lawfully laid by bishops, or vicars general and officials.

16. Declares to be *ipso facto* excommunicate all clerks, or lay persons, who directly, or indirectly, fraudulently and maliciously obtain the king's warrant upon false accusations against innocent persons, whom they wish to injure, and so cause them to be banished, outlawed, &c.—Johnson, *Ecc. Canons*, A.D. 1343. Tom. xi. Conc. p. 1876.

WESTMINSTER (1351). WESTMINSTER (1362). WESTMINSTER (1367). WESTMINSTER (1368). See C. LAMBETH.

WESTMINSTER (1382). Held in 1382, by William Courtenay, Archbishop of Canterbury, assisted by seven bishops and several doctors and bachelors in theology, and in canon and civil law. Ten "heretical conclusions" of Wiclif were read; viz., First, that in the sacrament of the altar, the substances of the bread and wine remain after consecration. Second, that the accidents cannot remain after the consecration without the substance. Third, that Jesus Christ is not actually and really in His proper corporeal presence in the Eucharist. Fourth, that no priest or bishop in mortal sin may ordain, or consecrate, or baptise. Fifth, that outward confession is not necessary to those who duly repent. Sixth, that no passage can be adduced from the Gospels showing that our Lord instituted the mass. Seventh, that God must obey the devil. Eighth, that if the pope be an impostor, or a wicked man, and consequently a member of the devil, he hath no power over the

<sup>1</sup> That is, apply to their own use such chattels as are, by the judge of the court, put into the keeping of a third party, pending the suit.

faithful, except such as he may have received from the emperor. Ninth, that after the death of the present pope, Urban VI., no pope ought to be recognised, but people should live, like the Greeks, according to their own laws.<sup>1</sup> Tenth, that it is contrary to Holy Scripture for ecclesiastical persons to hold temporal possessions.

The council also declared fourteen "Propositions" erroneous, and the archbishop obtained of the king authority to arrest and imprison all persons teaching and maintaining their opinions. The king's letter is dated July 12.—Tom. xi. Conc. p. 2052. Wilkins' *Conc.*, vol. iii. p. 157.

WESTMINSTER (1396). Held in 1396, at St Paul's Cathedral, by Thomas Arundel, archbishop, who in it condemned eighteen articles from the trialogus of Wiclif.—Wilkins' *Conc.*, vol. iii. p. 229.

WESTMINSTER (1413). Held in September 1413, by the Archbishop of Canterbury, against Sir John Oldcastle, who denied any change in the substance of the bread in the sacrament of the altar, the necessity of confession to a priest, and the duty of reverencing images; and who, moreover, maintained that the pope himself, with the archbishop and prelates, were the head and tail of Antichrist. He was condemned and declared to be a convicted heretic, and, as such, delivered to the secular arm, whilst all his abettors were excommunicated.—Wilkins' *Conc.*, vol. iii. p. 353. Tom. xi. Conc. p. 2323.

WESTMINSTER (1415). Held in 1415, by Henry Chicheley, Archbishop of Canterbury. Five fathers<sup>2</sup> were, according to ancient custom, chosen to represent the Anglican Church in the Council of Constance.—Collier, *Ch. Hist.*, vol. i. p. 641.

WESTMINSTER (1416). Held in 1416, by Henry Chicheley, archbishop, in the cathedral church of St Paul. In this synod (or convocation) it was enacted that all bishops of the province and their archdeacons, should, by themselves or by their officials, diligently twice a year at

<sup>1</sup> Collier's translation (*Ch. Hist.*, vol. i. p. 573) is, "all Christendom ought to live independently, like the Greek Church." At all events, this passage proves how little claim the Church of Rome had to the exclusive title of the "Catholic Church," even in those times.

<sup>2</sup> The Bishops of Salisbury, Bath, and Hereford, the abbot of Westminster, and the prior of Worcester, were chosen, as Collier states.

least, make inquiry in every rural deanery after persons suspected of heresy, and cause three or more men of good report, in every deanery or parish, where heretics were supposed to dwell, to swear to give information of any heretics keeping private conventicles, or differing in their life and manners from the generality of the faithful, or having suspected books written in the vulgar tongue; orders archdeacons, commissaries, and diocesans, respectively to take steps against persons so accused; and directs that persons found guilty, but not handed over to the secular court [to be burnt] should be committed to perpetual or temporary imprisonment.

This constitution was published by the archbishop, July 1st, 1416.

Another constitution was made in this convocation, regulating the probate of wills and administration.—Johnson, *Ecc. Canons*, 1416. Tom. xii. Conc. p. 299. Wilkins' *Conc.*, vol. iii. p. 377.

WESTMINSTER (1430). Held February 20th, 1430, at St Paul's, by H. Chicheley, archbishop. In this synod (or convocation) a constitution was made, excommunicating all persons using or keeping illegal weights, especially that called "*Auncel*," "*Scheft*," or "*Pounder*;" and declares that many persons were in the habit of buying of simple folks their goods by the greater or "*Auncel*" weights, and selling their own commodities by lesser measure or weight, called "*Avoir de poys*," or "*Lyggnyg Wyghtys*."—Johnson, *Ecc. Canons*, 1430. Tom. xii. Conc. p. 439. Wilkins' *Conc.*, vol. iii. p. 517.

WESTMINSTER (1434). Held October 7th, 1434, at St Paul's, by H. Chicheley, archbishop, in which a form of publishing the articles of the sentence of excommunication in the vulgar tongue was read, and appointed to be declared at high mass, yearly, in every church, on the first Sunday in Lent, on the Sunday after Trinity, and on the first Sunday in Advent.—Johnson, *Ecc. Canons*, 1434. Wilkins' *Conc.*, vol. iii. p. 523.

WESTMINSTER (1463). Held July 6th, 1463, in St Paul's, by Thomas Bouchier, Archbishop of Canterbury, the prelates and clergy of the province being there convened. Two constitutions were published.

I. Prohibits, under pain of excommunication, any

secular officer to arrest or force out of any sacred place, particularly the Church of St Paul in London (especially while divine service is there celebrated), any person whatever.

2. Declares that although the preachers of God's word had sufficiently declaimed against the newly-contrived fashions in apparel, yet few, either of clergy or people, had desisted; therefore enacts, that no priest or clerk in holy orders, or beneficed person, do wear publicly any gown or upper garment but what is close before, and without bordering of furs; and that no one but a graduate of some university do wear a cap with a cape [*caputium penulatum*], nor a double cap, nor a single one with a cornet, nor a short hood, after the manner of prelates and graduates, nor anything gilt on their girdle, sword, dagger, or purse; and that none of the aforesaid, nor any one in the service of a prelate, abbot, dean, &c., do wear ill-contrived garments scandalous to the Church, nor "*bolsters*"<sup>1</sup> about their shoulders in their doublet, coat, or gown, nor an upper garment so short as not to cover their middle parts, nor shoes monstrously turned up at the toes; orders all offenders to be deprived of the profits of their benefices, if they have any, and if they have none, to be deprived of the exercise of their offices (whether they be clerks or laics), until they reform. — Johnson, *Ecc. Canons*, A.D. 1463. Tom. xiii. Conc., p. 1419. Wilkins' *Conc.*, vol. iii. p. 585.

WESTMINSTER (1486). Held February 13th, 1486, in St Paul's, by John Morton, Archbishop of Canterbury, and his suffragans. One constitution was published; which enacts that every bishop of the province shall cause a service and six masses to be said for the soul of a departed bishop, within a month from the time of their hearing of his death.

On one day during the synod, several doctors, both secular and religious, who were in the habit of preaching God's word at St Paul's Cross, appeared before the archbishop and other prelates, and were admonished, for the future, not to preach against the Church or against ecclesiastics before the lay-people. If any spiritual person behaved himself ill and wickedly, the ordinary was to be informed of it; but if the ordinary did not correct such

<sup>1</sup> This word is expressed in English.

offender, the archbishop was to be appealed to, and finally, if he did not punish the delinquent, then it was the said prelate's will, that the preachers would declaim against him, and no other person.—Wilkins' *Conc.*, vol. iii. p. 618. Tom. xiii. *Conc.* p. 1466. Johnson, *Ecc. Canons*.

WESTMINSTER (1547). Held in the Church of St Paul, by Thomas Cranmer, Archbishop of Canterbury. The questions of repealing the "Six Articles," made in the previous reign, of restoring the communion in both kinds, and of the celibacy of the clergy, were discussed and settled.—Cardwell, *Synodalia*, vol. ii. p. 419. Wilkins' *Conc.*, vol. iv. p. 15.

WESTMINSTER (1552). Held in 1552, by Thomas Cranmer, Archbishop of Canterbury. Forty-two articles were sanctioned, and published by the king's authority, 1553, intended to remove the diversity of opinions in the Church in matters of faith.

1. Of faith in the blessed Trinity.
2. Of the incarnation of our Lord.
3. Of the descent of Christ into hell :

"As Christ died and was buried for us, so also it is to be believed that He went down into Hell ; for the body lay in the sepulchre until the resurrection, but His Ghost departing from Him, was with the ghosts that were in prison or in hell, and did preach to the same, as the place of St Peter doth testify."

4. Of the resurrection.
5. Of the sufficiency of the doctrine of Holy Scripture to salvation.
6. That the Old Testament is not to be rejected.
7. That the three creeds are to be received.
8. Of original sin.
9. Of free-will.
10. Of grace.
11. "Justification by only faith in Jesus Christ, in that sense as it is declared in the homily of justification, is a most certain and wholesome doctrine for Christian men."
12. Of works done before justification.
13. Of works of supererogation.
14. That there is no man without sin but Christ alone.
15. Of sin against the Holy Ghost.
16. "Blasphemy against the Holy Ghost is when a man,

of malice and stubbornness of mind, doth rail upon the truth of God's word manifestly perceived, and being enemy thereto, persecuteth the same; and because such be guilty of God's curse, they entangle themselves with a most grievous and heinous crime, whereupon this kind of sin is called and affirmed of the Lord unpardonable."

17. Of predestination and election.

18. That eternal salvation is to be obtained only by the name of Christ.

19. "All men are bound to keep the moral commandments of the law.

"The law which was given of God to Moses, although it bind not Christian men as concerning the ceremonies and rites of the same: neither is it required that the civil precepts and order of it should of necessity be received in any common weal; yet no man (be he never so perfect a Christian) is exempt and loose from the obedience of those commandments which are called moral: wherefore they are not to be hearkened unto who affirm that Holy Scripture is given only to the weak, and do boast themselves continually of the Spirit of whom (they say) they have learned such things as they teach, although the same be most evidently repugnant to the Holy Scripture."

20. Of the Church.

21. Of the authority of the Church.

22. Of the authority of general councils.

23. Of "the doctrine of school authors" concerning purgatory, pardons, &c.

24. That none may minister in the congregation except he be called.

25. "It is most seemly and most agreeable to the Word of God, that, in the congregation, nothing be openly read or spoken in a tongue unknown to the people, the which thing St Paul did forbid, except some were present which should declare the same."

26. Of the sacraments:

"Our Lord Jesus Christ hath knit together a company of new people, with sacraments most few in number, most easy to be kept, most excellent in signification, as in baptism and the Lord's Supper.

"The sacraments were not ordained of Christ to be gazed upon or to be carried about, but that we should rightly use

them ; and in such only as worthily receive the same they have a wholesome effect and operation, and yet not that of the work wrought [*ex opere operato*], as some men speak ; which word, as it is strange and unknown to Holy Scripture, so it engendereth no godly, but a very superstitious sense. But they that receive the sacraments unworthily, purchase to themselves damnation, as St Paul saith.

“ Sacraments ordained by the Word of God be not only, &c. . . . our faith in Him ” [the same with the first paragraph of art. 25, A.D. 1562].

27. That the wickedness of the minister does not take away the effectual operation of God’s ordinances.

28. Of baptism.

29. Of the Lord’s supper.

The same with art. 28, A.D. 1562, as far as the words, “ hath given occasion to many superstitions ” ; it then proceeds thus :—

“ Forasmuch as the truth of man’s nature requireth that the body of one and the self-same man cannot be, at one time, in divers places, but must needs be in some one certain place ; therefore the body of Christ cannot be present at one time in many and divers places ; and because (as the Holy Scripture doth teach) Christ was taken up into heaven, and there shall continue unto the end of the world, a faithful man ought not either to believe or openly to confess the real and bodily presence (as they term it) of Christ’s flesh and blood in the sacrament of the Lord’s supper.”

The sacrament of the Lord’s supper was not commanded by Christ’s ordinances to be kept, carried about, lifted up, nor worshipped.

30. Of the perfect oblation of Christ made upon the cross.

31. That the single state is commanded to no man by God’s word. [The same with art. 32, A.D. 1562, as far as the words “ to abstain from marriage.”]

32. That excommunicated persons are to be avoided.

33. Of the traditions of the Church. [The same with art. 34, of 1562, as far as the words “ woundeth the conscience of the weak brethren.”]

34. “ The homilies of late given and set out by the king’s authority be godly and wholesome, containing doctrine to



be received of all men, and therefore are to be read to the people diligently, distinctly, and plainly."

35. That the book of prayers and ceremonies, and the book of ordering ministers, given to the Church of England by the king's authority, are godly, and in no point repugnant to Holy Scripture.

36. Of civil magistrates :

"The King of England is supreme head in earth, next under Christ, of the Church of England and Ireland. The Bishop of Rome hath no jurisdiction in this realm of England.

"The civil magistrate is ordained and allowed of God ; therefore we must obey him, not only for fear of punishment, but also for conscience sake.

"The civil laws may punish Christian men with death for heinous and grievous offences.

"It is lawful for Christians, at the commandment of the magistrate, to wear weapons, and serve in lawful wars."

37. That the goods of Christians are not common.

38. That Christian men may take an oath.

39. "The resurrection of the dead is not yet brought to pass.

"The resurrection of the dead is not as yet brought to pass as though it only belonged to the soul, which by the grace of Christ is raised from the death of sin, but is to be looked for at the last day ; for then (as Scripture doth most manifestly testify) to all that be dead their own bodies' flesh and bone shall be restored, that the whole man may (according to his work) have either reward or punishment, as he hath lived virtuously or wickedly."

40. The souls of them that depart this life do neither die with the bodies nor sleep idly.

"They which say that the souls of such as depart hence do sleep, being without all sense, feeling, or perceiving, until the day of judgment ; or affirm that the souls die with the bodies, and at the last day shall be raised up with the same ; do utterly dissent from the right belief declared to us in Holy Scripture.

41. Against the heretics called Millenarii.

42. All men shall not be saved at the length.

"They also are worthy of condemnation who endeavour at this time to restore the dangerous opinion, that all men,

be they never so ungodly, shall at length be saved, when they have suffered pains for their sins a certain time appointed by God's justice.—Cardwell, vol. i. pp. 1, 19. Wilkins' *Conc.*, vol. iv. p. 73.

WESTMINSTER (1553). Held October 6, 1553, at St Paul's Cathedral, the Bishop of London presiding, in which the restoration of some of the doctrines abandoned in the previous reign were discussed, especially the doctrine of the real presence in the Eucharist, and that of transubstantiation, both of which were assented to by the two houses of convocation, with the exception of some few members of the lower house. The "Catechism," published in the reign of Edward VI., was condemned; and four questions were framed, to be disputed at Oxford, against Archbishop Cranmer and Bishops Ridley and Latimer.—Cardwell, vol. ii. p. 425. Wilkins' *Conc.*, vol. iv. p. 88. Collier, *Hist.*, Pt. 2, Bk. 5. p. 354, fol. ed.

WESTMINSTER (1554). Held in 1554, in obedience to a royal mandate, addressed to the bishops of London, Chichester, Hereford, Bath and Wells, Gloucester, Lincoln, St David's and Rochester; Edmund, Bishop of London, presiding. It was first summoned to Oxford, and then altered to Westminster. April 5th, eight clerks, by name Weston, Oglethorp, Chedseye, Seton, Cole, Jeffery, Fecknam, and Harpesfeld, were chosen to proceed to Oxford, in order to confer with Cranmer, Ridley, and Latimer, on certain points of faith; and on the 27th of the same month the account of the examination of the deprived bishops, under the seal of the university, was presented.

On the 30th day of April, one Walter Phillips recanted before the bishops certain views which he had maintained, upon the subjects of the real presence and transubstantiation.—Cardwell, vol. ii. p. 427. Wilkins' *Conc.*, vol. iv. p. 94.

In another convocation, held towards the end of this year, an address was presented from the lower house of convocation to the bishops, in which they petitioned for various things, contained in twenty-eight articles.

Art. 2. Demands that all books, both Latin and English, containing heretical doctrines, should be burnt and destroyed: naming Cranmer's book against the Sacrament of the Altar, the book of Common Prayer, and the book of

Ordering of Ecclesiastical Ministers, as well as suspected translations of Holy Scriptures.

4. Requires the enforcement of the laws made against heretics, Lollards, and false preachers.

5. Requires that the residence of beneficed clergymen be enforced.

7. Prays that her ancient liberties, &c., be restored to the Church, according to the article of the great charta, called "Magna Charta."

10. Requires the repeal of all statutes made during "the time of the late schism" against the liberties of the Church.

13. That those who do violence to clerks may be punished by the canon law.

14. That beneficed clergymen may be compelled to wear their proper priestly habit.

15. That married priests may be compelled to forsake the women whom they have taken as their wives.

21. That the reparation of chancels be strictly enforced.

24. That such priests as were lately married, and refuse to reconcile themselves to their order, and to be restored to administration, may have some especial animadversions, whereby, as apostates, they may be discerned from others.

25. That religious women who have married may be divorced.

28. That all ecclesiastical persons concerned in the late spoliation of cathedrals, churches, &c., may be compelled to make full restoration.

They also petitioned that bishops and their officials might be permitted without loss or obstruction:—

1. To compel lay impropiators to sustain the burdens of their churches.

2. To increase the stipend of vicars.

3. To compel parishioners to furnish the ornaments and other things necessary for the service of their churches.

4. To compel parishioners to pay the annual stipend to the minister of the church [commonly called the clerk (*clericum*)], as had been customary before the schism.

5. To compel the restitution of lands and other property belonging to the Church unlawfully occupied or detained.

6. They also prayed that payment of tithe of ceduous wood should be compelled as formerly.

7. That it should be lawful to take, on oath, the answers of those who were brought into a court of law on account of their own personal tithes.

8. That the canons, and other unmarried ministers, in the newly-erected cathedrals, should be compelled to have a common table.

9. That free leave to marry should be granted to those women who had been of late regarded as the wives of clergymen.

10. That rectors, vicars, and proprietors of churches should be compelled to have a certain number of sermons preached in their churches annually.

11. That the sin of simony, then most prevalent in the Church, should be severely punished.

12. That the same amount in money which was formerly paid by the rector to monasteries should now, in like manner, be paid by the lay impropiator.

13. That priests should not go to taverns and wine-shops, unless for the sake of procuring necessary food.

14. That rectors and vicars should not be permitted to let out their benefices to farm without the bishop's consent.

15. That bishops should have power to unite small parishes.

16. That in future no fair should be allowed to be held on the greater festivals and on Sundays.

Moreover, in this convocation, viz., on the seventh session, held December 7th, the bishops agreed upon a protest addressed to the king and queen, upon the subject of the state of the Church, in which they entreated their majesties to use their influence with Cardinal Pole, that in dealing with the plunderers of Church property, he would consult the general peace and quiet, and consider rather the salvation of souls than the restoration of the temporalities; at the same time they promised to abide by his decision. They also entreated that the full enjoyment of their proper jurisdiction and ecclesiastical liberty might be restored to them, without which it was impossible for them to discharge their pastoral office.—Cardwell, vol. ii. pp. 429-442. Wilkins' *Conc.*, vol. iv. p. 94.

WESTMINSTER (1555). Held in October and Nov-

ember 1555, by Cardinal Pole, to whom licence under the great seal was granted for the purpose; the archbishopric of Canterbury being still vacant, Edmund, Bishop of London, presided in the upper house.

In the second session, October 25th, the lower house, having been instructed to do so, elected ten deputies to appear before the bishops, and to hear the causes of assembling the convocation, which the Bishop of Ely declared to be :—

1. The granting of a subsidy to the king and queen, who were in want of money, and who had deserved well of the clergy, by remitting the first-fruits and perpetual tenths, and by freely restoring all livings and benefices which had formerly been the property of monasteries and colleges.

2. The consideration of a plan concocted by Cardinal Pole for disposing of these things.

He further recommended them to select learned men from amongst their body, who might examine the canons of the Church, in order to select from them those which might prove useful, and that new ones might be enacted if it should be necessary.

In the third session, held October 30th, the lower house sent a message to the bishops, to inform them that they had agreed to the subsidy; and to submit to their notice three things, in which they desired their assistance, one of which was, that the law should be abrogated, which enacted that citizens of London refusing to pay tithe should be cited before the Mayor of London, and requiring that such causes should be heard and decided before the ordinary.

An article was also made permitting non-residence, and enumerating the various causes which rendered such a relaxation of the strictness of the canonical sanction necessary.—Cardwell, vol. ii. pp. 442-447. Wilkins' *Conc.*, vol. iv. p. 120.

WESTMINSTER (1557). Held in January 1557, by Reginald Pole, Archbishop of Canterbury, and cardinal, to consult upon the best means to be adopted for recovering the city of Calais, and upon the defects of the cathedral churches, rectories, vicarages, and the state of the Church generally, within the province of Canterbury. The bishops of London, Rochester, St David's, Peterborough, and Gloucester, were specially commissioned to consider the question of Church reform; and on the 28th of January,

the first mentioned prelate delivered in writing a list of such things as appeared to himself and the other bishops to need reform in their respective dioceses.

In the subsequent session, a subsidy to the queen was unanimously granted, and the following articles agreed upon for the purpose of removing the difficulty experienced in supplying poor benefices :

1. That no priests be taken up to serve the wars.
2. That two small benefices might be held in commendam, and served "*alternis vicibus*."
3. That parishioners of chapels annexed might be compelled to attend the parish church during the vacancy of the chapels.
4. That the bishops should receive the Pope's permission to confer orders at other than the canonical seasons.

The articles of reform, from which the following are taken, were probably those presented to convocation by the Bishop of London and other bishops, as stated above, and by the lower house, which was also enjoined to consider the question, and to deliver the result of their deliberation in writing ; whether they were confirmed by the synod is unknown.

Chapter 1 relates to doctrine, and requires that the people should, as far as possible, be instructed by preachers ; and that four different kinds of short sermons, in English, should be drawn up for use in those places where preachers could not be had.

The first kind to relate to the Holy Eucharist, penance, auricular confessions, &c.

The second kind to contain expositions upon the articles of faith, the Lord's prayer, and the like.

The third to contain brief discourses concerning time, and the saints.

The fourth upon the nature, use, &c., of the ceremonies prescribed by the Church ; and also, concerning the different virtues and vices.

This chapter also recommends that a short catechism should be drawn up for young people, in Latin and English.

2. Relates to matters connected with prayer. Recommends that the book containing the Hours of the Blessed

Virgin, the penitential Psalms, and other pious prayers, be published in Latin and English ; also a form for grace, to be said at dinner and supper. Desires that the breviaries and missals should be corrected, and made uniform throughout the kingdom ; that the same ceremonial should be observed in every diocese ; and that all persons during Divine service should give themselves to prayer, or leave the Church.

3. Refers to the ornaments, vestments, and vessels of the Churches—orders silver chalices, decent thuribles, and a cross with a banner, that the altars be properly ornamented, that there be the books proper for God's worship, clean corporals and surplices, a crucifix, &c.

Also desires that the vestments, vessels, &c., which had been profaned, should be re-consecrated ; that in every church the altar which had been destroyed, should be built up again, and all parts of the church and churchyard properly repaired.

4. Relates to the restoration of ecclesiastical discipline and the reformation of the lives of the clergy.

Requires that in every synod the conduct of rectors, vicars, &c., during the past year should be inquired into ; that no priest should keep a suspected woman in his house, nor exercise any trade.

That a bishop, priest, deacon, and subdeacon found guilty of fornication, perjury, or theft, should be punished or deposed ; if guilty of drunkenness or gambling, after admonition, should either desist, or be deposed.

That if a priest shall marry, he shall be deposed. That those who, after ordination, had married, but had separated from their wives, should not be permitted to officiate in the same diocese, and if they should be caught but speaking to their wives, they should be canonically punished.

It further requires that the sin of simony should be entirely put a stop to, and forbids patrons to sell livings ; prohibits to excommunicate upon trifling grounds.

5. Treats of cathedral and other churches, and allows a plurality of benefices to learned men alone, as a reward for their learning.

6. Treats of the dress proper for the clergy, directs that all the clergy shall wear the proper clerical dress. It also enjoins the bishops to search after those who hid themselves



in the woods and other concealed places, in order not to be compelled to attend their parish church on the appointed days.

7. Treats of universities and schools ; enjoins that no one shall be admitted to orders who has not spent at least three years in the university, and proceeded to the degree of bachelor.

Then follow chapters referring—

1. To the duties of bishops.
2. To the qualifications to be required in candidates for orders.
3. To the fitness of persons to be admitted to benefices.
4. To the case of curates appointed to supply the places of beneficed men.
5. Relates to the not admitting to benefices by proxy.
6. Relates to the not permitting mere “*ex officio*” citations before the ordinary.
7. Refers to persons non-resident on the plea of study.
8. To those who left their own benefices to serve others.
9. To preachers.
10. To heretics and heretical books.<sup>1</sup>
11. To clerks convicted of crime.
12. To the dress of the clergy.
13. To those of the clergy who were addicted to field sports.
14. To those of the clergy and religious who had fallen into carnal sins.
15. To simony.
16. To those who were guilty of making agreements with the persons whom they presented to benefices.
17. To the honest conversation of clerks.

<sup>1</sup> This chapter declares that certain arch-heretics, within the province of Canterbury, had busily endeavoured to draw others after them into infidelity, by publishing and circulating tracts, both in Latin and English, which contained doctrines contrary to the Catholic faith and the teaching of holy mother Church. Among such it specifies the “Parable of the Mammon of Unrighteousness,” “The Obedience of a Christian Man,” “The Translation of the New Testament made by William Hychens, alias Tyndal,” “The Revelation of Antichrist,” and some others. It then strictly forbids to sell, buy, give, print, &c., any book or tract, &c., containing in them sacred Scripture or an interpretation of it ; and condemns the Latin writings of Luther, Lambertus, Pomerianus, Zuinglius, Ecolampadius, Bucer, Melancthon, Carolstadius, and many others.

18. To schoolmasters.

19. To the inquiry to be made, especially in the universities, after heretics and heretical teaching.

20. Directs that the full number of religious shall be admitted into each monastery.

21. Refers to the education, &c., of the religious.

22. To the reception of apostates and other penitent religious.

23. Declares that letters falsely obtained shall not avail apostate religious.

24. Relates to impropriate churches and hospitals.

25. To the abuses committed in the churches and chapels of the Knights Hospitallers, such as marrying persons without banns, &c.

26. To dilapidations.—Cardwell, vol. ii. pp. 448-489. Wilkins' *Conc.*, vol. iv. p. 155.

WESTMINSTER (1558). Held in January 1558, during the vacancy of the see of Canterbury; the bishops of London, Worcester, Coventry and Lichfield, acting as commissioners. On the 27th January, the mass of the Holy Spirit having been said in the choir of St Paul's, they adjourned to the chapter-house, where the objects for which the synod had been convoked were declared.

On the last day of February the six articles following were read, which had been drawn up in the lower house, and which the bishops promised to present to the house of lords on the following day.

In the exordium, they declare that they profess from the heart the faith embodied in the following articles:

1. That in the sacrament of the altar, by virtue of the word of Christ being duly pronounced by the priest, the natural body of Christ, born of the Virgin Mary, is really present under the species of bread and wine, and his natural Blood also.

2. That after consecration the substance of bread and wine do not remain, nor any other substance but that of God and man.

3. That in the mass the very Body and Blood of Christ is offered as a propitiatory sacrifice for the living and the dead.

4. That to the apostle St Peter and to his legitimate successors in the apostolic see, as Christ's vicars, is given the

supreme power of feeding and ruling the Church of Christ on earth.

5. That the authority to discuss and define in matters relating to the faith, the sacraments, and ecclesiastical discipline, belongs solely to the pastors of the church, and not to laymen.

6. Entreats the bishops to notify this declaration of their faith to the higher powers.

In a subsequent session the Bishop of London informed the prolocutor and other clergy of the lower house, that he had presented the above articles to the lord chancellor, who, it appeared, received them favourably, but made no answer.

In a session held March 10, the Bishop of London informed the lower house, that all their articles, except the fifth, had received the approbation of the universities of Oxford and Cambridge. — Cardwell, vol. ii. pp. 490-494. Wilkins' *Conc.*, vol. iv. p. 179.

WESTMINSTER (1559). Convocation, in which the Prayer-Book of Elizabeth was authorised. (See document discovered by Mr Pryce in MS. Book.—*Chris. Rem.*, Oct. 1867, p. 374.)

WESTMINSTER (1562). Held on the 12th January 1562, Matthew Parker, Archbishop of Canterbury, presiding. The first session was held in the chapter-house of St Paul's Cathedral, but nothing of interest passed.

The second session was held on the following day. The archbishop, in his cope, being met at the south door of the cathedral by the dean, canons, and others of the clergy in surplices, was conducted to the sacristy, whence he proceeded, accompanied by all the bishops of the province, habited in their proper vestments, to the choir, when the Litany was sung in English, and a Latin sermon preached by William Daye, Provost of Eton. After which a psalm in English having been chanted, the holy communion was celebrated by Edmund Grindal, Lord Bishop of London; which being ended, the archbishop proceeded to the chapter-house and took his seat, surrounded by his suffragans, viz., Edmund, London; Robert, Winchester; William, Chichester; John, Hereford; Richard, Ely; Edwin, Worcester; Roland, Bangor; Nicholas, Lincoln; John, Salisbury; Richard, St David's; Edmund, Rochester; Gilbert, Bath and Wells; Thomas, Coventry and Lichfield; William, Exeter; John,

Norwich ; Edmund, Peterborough ; Thomas, St Asaph ; Richard, Gloucester, and Commendatory of Bristol.

The archbishop then addressed the fathers and clergy present, pointing out to them how great an opportunity was now offered to them of reforming what needed correction in the Church of England, since the queen herself and the chief persons of the realm were inclined towards it.

In the following session the archbishop and seventeen bishops being present, the Litany and the other customary collects having been said in Latin by the archbishop himself, the election of Alexander Nowell, Dean of St Paul's, to be prolocutor of the lower house, was unanimously approved. After which the archbishop requested the fathers to consider with themselves what things in their respective dioceses appeared to them to need reform, to declare them in the next session.

The next session was held in King Henry VII.'s chapel at Westminster. The same bishops were present, and the same prayers said as in the previous session. A discussion upon certain articles of faith took place ; and the prolocutor of the lower house informed the bishops that certain members of that house had brought forward papers concerning those matters which, in their judgment, needed reform ; which, by common consent, were referred to a committee of learned members of their house for consideration. He also declared that the articles drawn up in the Synod of London, tem. Edward VI., had been referred to a committee of the lower house for their consideration and correction, and that their opinion would be delivered in a future session. All of which was approved.

In the fifth session, held at Westminster, the discussion concerning the faith, mentioned in the last session, was resumed.

In the sixth session, held at St Paul's, and in the seventh and eighth, held at Westminster, the archbishop and bishops held secret discussions.

In the ninth session, the archbishops and bishops being present as before, the Thirty-nine "Articles of Religion"<sup>1</sup> were unanimously subscribed by the bishops, and sent thence down to the lower house.

<sup>1</sup> It is not necessary to insert the Articles, which are to be found in every Book of Common Prayer.

In the tenth session, held at Westminster, the bishops held a secret conference.

The eleventh session was held in the chapter-house of St Paul's; Edmund, Bishop of London, Robert of Winchester, Edwin of Worcester, and Nicholas of Lincoln, were appointed a commission to act for the archbishop, who was absent, and to devise a plan of reform in discipline. The Bishops of Salisbury, Lichfield and Coventry, St David's, and Exeter, were unanimously appointed to form a committee to examine "The Catechism." After which the prolocutor of the lower house appeared, and exhibited the book of the Thirty-nine Articles, which had been sent down to the lower house for approval, and which had been examined and subscribed by many of its members; he requested that those who had not already signed, should be compelled to do so. Whereupon the fathers unanimously agreed that the names of those who had not subscribed should be brought before them in the following session.

In the following session the same book of articles was produced by the prolocutor, and as some of the members of the lower house still refused to subscribe it, the bishops desired that their names should in the next session be specified.

In the thirteenth, fourteenth, fifteenth and sixteenth sessions, nothing requiring notice was transacted.

In the seventeenth session, held at St Paul's, the archbishop and other bishops were present; six articles of inquiry were delivered to the prolocutor of the lower house, to which they were required to send their answer in writing; these articles were the following:—

1. Whether if the writ *de melius inquirendo* were issued out upon the estates of the clergy, the queen would find her account in that enquiry?

2. Whether some benefices rateable, were not less than they were already valued?

3. They were to enquire into dilapidations, &c., and by whom they were done.

4. They were also to report how they had been used in levying arrearages of tenths and subsidies.

5. How many benefices they find that are charged with pensions of religious persons?

6. To certify how many benefices were vacant in every diocese.

In the following session, held at Westminster, the question of a subsidy to the queen was discussed, and it was unanimously agreed to grant it; which resolution was also agreed to by the lower house in the following session.

In the next session, at St Paul's, the prolocutor and ten members of the lower house, viz., George Carewe, Dean of Windsor; Pedder, Dean of Worcester; Salisbury, Dean of Norwich; Latimer, Dean of Peterborough; Cottrel, Archdeacon of Dorset; Kennall, Archdeacon of Exeter; Chaundler, Archdeacon of Salisbury; Walker, Archdeacon of Stafford; Hewett, precentor of St David's; and Levar, Archdeacon of Coventry; in the name of their house, presented to the bishops a book on the subject of discipline, which was referred to the Bishops of London, Winchester, Chichester, Hereford, and Ely, for examination.

In the twenty-first session, at Westminster, the prolocutor declared that the lower house desired to add certain other chapters to the book of discipline, which they had presented in the last session, and leave was granted to them.

In the next session, at Westminster, the lower house sent up to the bishops for their inspection and approval, the book entitled "*Catechismus puerorum*,"<sup>1</sup> written by Dean Nowell, which they had unanimously approved.

In the twenty-third session, held at St Paul's, the lower house sent up to the bishops for their consideration, the book on discipline, mentioned before, with the additional chapters.

In the twenty-fourth, twenty-fifth, and twenty-sixth sessions, secret conferences were held by the bishop.

In the twenty-seventh session, William of Chichester was appointed commissioner for the archbishop to act in his absence.

During the eight following sessions nothing requiring notice was done; and on the 14th day of April 1563, in

<sup>1</sup> *Christianæ Pietatis prima Institutio. ad usum Scholarum*; first printed at London in 1560, 4to. Strype says that this catechism seems to be nearly the same with one set forth a month or two before the death of Edward VI., and which was probably the work of Nowell (*Annals of the Reformation*, i. 352). Nowell also published a Lesser Catechism called *Catechismus Parvus*. London, 1574.

the thirty-sixth session, held at Westminster, the royal brief proroguing the convocation was read.

In this council the Second Book of Homilies was sanctioned.—Cardwell, vol. ii. p. 495. Wilkins' *Conc.*, vol. iv. p. 232.

**WESTMINSTER (1571).** Held April 3, 1571, in St Paul's cathedral, by Matthew Parker, Archbishop of Canterbury, who presided. After the Litany had been chanted, Dr Whitgift preached a Latin sermon upon the institution and authority of ecclesiastical synods, the enemies of the Church; viz., the Puritans and Papists, the use of church vestments and ornaments, &c.

In the next session, held April 7, the prolocutor of the lower house, John Aylmer, having been elected, the archbishop directed that such members of that house as had not yet signed the thirty-nine articles of the Synod of Westminster, 1562, should at once do so, on pain of being entirely excluded from the house.<sup>1</sup>

In the third session, April 20, a subsidy to the queen was unanimously granted, and Richard Cheney, Bishop of Gloucester, formally excommunicated for wilfully absenting himself, without just cause, from the first and second sessions of the synod. The execution of this sentence was in the next session entrusted to the Archdeacon of Gloucester, who, with royal pursuivant, was directed to publish it in the cathedral of Gloucester.

In the fifth session, held May 4th (the day after the bill for confirming the articles by statute had been sent up by the House of Commons to the Lords), it was ordered "that when the Book of Articles touching doctrine shall be fully agreed upon, that then the same shall be put in print by the appointment of my lord of Sarum, and a price rated for the same to be sold. Item, that the same being printed, every bishop to have a convenient number thereof to be

<sup>1</sup> After the Articles of 1562 had been newly subscribed in this synod, they were committed to the editorship of Bishop Jewel, who made certain alterations in them, which may be seen in Cardwell, vol. i. page 76, note. They appear then to have been again read and confirmed, in their new form, by both houses in this convocation. The puritanical accusation against Laud, of having forged an interpolation of the twentieth article, is met and disposed of by Collier (*Church History*, vol. ii. p. 486, or vol. vi. p. 374, Barham's ed. See also Strype's *Life of Parker*, book iv. ch. v. p. 319.)



published in their synods throughout their several dioceses, and to be read in every parish church four times every year."

On the 12th of May, the sentence of excommunication against the Bishop of Gloucester was temporarily removed, Anthony Higgins appearing as proctor for the absent bishop, and pleading his sickness.

On the 30th of May, the convocation was dissolved.

In this synod a Book of Canons of Discipline was published, which received the unanimous consent of the bishops, but not that of the lower house, nor did it ever receive the royal assent.

Chapter 1. Of bishops: directs that they shall diligently preach the gospel, not only in their own cathedral, but in such churches of their respective dioceses as may be most expedient; that they shall call all public preachers before them and take from them their licenses to preach, and carefully select from amongst them those to whom fresh licenses shall be given, who shall subscribe the thirty-nine articles.

That they shall be careful in the choice of the persons to be admitted into their service.

That their domestics shall dress modestly, &c.

That they shall not ordain any except he have been well instructed either at a university, or at school, or be sufficiently well-versed in Latin or divinity, and be of the proper age, of good report, and not brought up to agriculture or any common and sedentary craft. That the said person to be ordained shall be provided with a title; that bishops should suffer none who by an idle name called themselves readers, and had not received imposition of hands.

That every archbishop and bishop shall provide himself at home with a very large copy of the Holy Bible, the Book of Martyrs, and other like books, which shall be placed in the hall or eating room for the use of their domestics and of strangers.

Chapter 2. Of the deans of cathedral churches; directs that they shall also provide themselves with the above-mentioned books, to be placed in their cathedrals for the use of the vicars, minor canons, and other ministers, as well as of strangers.

That deans and prebendaries shall diligently teach God's word.

That no dean, archdeacon, residentiary, &c., &c., shall in future wear the dress commonly called the Greek cloak (*Graium amicum*); that in their churches they shall wear the linen vestment, still retained by royal authority, together with the hood of their degrees.

That every dean shall reside at least four months in the year.

That they shall take care that no other form than that prescribed by the Book of Common Prayer be used in singing or saying prayers, and in the administration of the holy communion, and that no strange clerk be permitted to preach without license (*facultatem*) from the king, the archbishop, or the diocesan.

Chapter 3. Of archdeacons. Directs the same thing concerning the books as above.

That they shall visit their province in person annually.

That they shall call their clergy to account as to how far they have advanced in the study of Holy Scripture, and if any of them have not attained to the degree of M.A. in either university, they shall appoint them some portion of the New Testament to be got by heart and repeated at the next synod.

That they shall make a report of their visitation to the bishop.

That they shall annually carry to the bishop all the original copies of wills proved before them in the preceding year.

Chapter 4. Of chancellors, commissaries, officials. Directs that they shall not in any cause proceed so far as to pronounce sentence of excommunication, which shall be done by the bishop or some fit person in holy orders by him appointed. A form of excommunication is given.

That they shall do their utmost that all persons within their jurisdiction do their duty. And first, they shall see that rectors, vicars, &c., employ themselves in the study of divinity, and that they buy proper books. That those who are not masters of arts buy copies of the New Testament in Latin and English, and learn by heart such passages out of each as shall be selected by some one of the bishop's appointing. That they observe the rules and rites com-

manded by the Book of Common Prayer, both in reading and praying, and also in the administration of the sacraments, without leaving out or adding anything either in matter or form. That they live and dress decently and properly, do not frequent taverns, &c., nor play at dice, nor cards, nor any other improper games, but recreate themselves with archery in moderation and at proper times.

That no minister perform service anywhere without the bishop's authority, nor at more than one church in the same day.

That every minister before exercising his function do subscribe the thirty-nine articles.

Orders that rectors, &c., shall annually present to the bishop or his official the names of those above fourteen who do not communicate, and forbids any one but a communicant to act as sponsor for a child.

That the Sacred Mystery shall be reverently, devoutly, clearly, and distinctly celebrated on all Sundays and holy days, so that the people may hear and understand and receive consolation and advantage, and that when there is no sermon a homily shall be read, and that care shall be taken that the young men who are most inclined to neglect religion shall not disturb the service by pulling the bells, walking about the church, talking, laughing, and uttering scurrilous jests.

That the people be warned to communicate frequently, and to prepare themselves beforehand, and in order that all may learn their duty, the minister shall on all Sundays and holy days come to church, and for two hours at least teach the catechism, and read to adults as well as boys and girls.

Chapter 5. Of Churchwardens, &c. Directs that they be elected annually according to the custom of each parish by the parishioners and minister; shall give in their accounts when they quit the office; present all offenders to the ordinary; keep their churches in repair and clean; provide a large Bible, Prayer-book, and Book of Homilies, together with the Homilies lately written against Rebellion, a communion table made of pieces of wood joined, a clean carpet to cover it, and a pulpit and "sacred font." Orders that all roodlofts shall be removed; that no feastings, &c., be allowed in churches; that the bells be not superstitiously

rung, either on the eve of All Souls, or on the day after the Feast of All Saints. That pedlars, &c., be not allowed to vend their goods in churchyards or porches, nor anywhere else on festivals and Sundays whilst service is being celebrated.

Directs further, that churchwardens shall observe whether parishioners attend church and communion, that they shall note down in a book the names of preachers and send it to the bishop.<sup>1</sup>

Chapter 6. Of preachers. No one to preach without license to do so from the sovereign, archbishop, or bishop. Preachers to be careful that they teach nothing in their sermons, as a matter of faith, which is not agreeable to Holy Scripture and the old fathers and bishops.<sup>2</sup> That whilst preaching they shall wear a sober and decent dress, such as is ordered in the "advertisements" of 1564;<sup>3</sup> to receive no money for preaching, but to be content with food and one night's lodging.

Chapter 7. Of Residence. Exhorts all pastors to reside sixty days in each year.

Chapter 8. Of pluralities. Forbids to hold more than two benefices at once, and allows that only when they amount to less than a certain sum.

#### 9. Of schoolmasters :

Directs that no one shall act as schoolmaster or private tutor without the bishop's license ; that the bishop, before granting his license, shall enquire concerning his orthodoxy, good conduct, &c. Schoolmasters to teach no grammar except that set forth by royal authority, and to use no catechism but that of 1570 ; to acquaint the bishop every year with the names of their most promising pupils.

#### 10. Of patrons and proprietors :

<sup>1</sup> "Nullum, nec Rectorem nec Vicarium recipient ad ministerium Ecclesiæ suæ, nisi quem Episcopus institutione suæ approbaverit, et in possessionem Ecclesiæ, mandato suo, misserit, nec Parochum recipient nisi literis et Sigillo Episcopi, nominatim illi Ecclesiæ commendatum." Evil incumbents to be presented to the bishop by the churchwardens.

<sup>2</sup> Ne quid unquam doceant pro concione, quod a populo religiose teneri et credi veliut, nisi quod consentaneum sit doctrinæ Veteris aut Novi Testamenti quodque ex illa ipsa doctrina Catholici patres et veteres Episcopi collegerint, &c.

<sup>3</sup> See "articles for outward apparell of persons ecclesiasticall," in the "Advertisement," Wilkins' *Conc.*, vol. iv. p. 249, or Appendix to Strype's *Life of Parker*, p. 51.

Directs bishops seriously to exhort patrons of benefices to have the wants of the Church, and the fear of God, and of the last judgment before their eyes, that if any sort of simoniacal bargain hath been made by them, directly or indirectly, with the person presented, their wicked conduct shall be published and notified both in the cathedral church and elsewhere ; and the priest so presented shall be removed, not only from such benefice, but from every ecclesiastical ministration, and from the diocese.

That the queen be humbly petitioned to allow the dilapidated chancels of her churches to be repaired, and fit stipends allowed for ministers to serve in them.

That bishops take care that correct terriers of the lands, &c., belonging to rectories, &c., be made, and copies kept in their archives.

That the procurator of benefices shall have no power to admit or dismiss the minister ; that the latter shall not take less than £ 10 as his annual stipend.

That bishops shall have power to dissolve all marriages contracted within the limits forbidden in Levit. xviii., especially marriage contracted with the sister of a deceased wife.

That no marriage be contracted contrary to the tables set forth by the Archbishop of Canterbury.

Signed by the two archbishops and twenty bishops, either with their own hands or by proxy.—Wilkins' *Conc.*, vol. iv. p. 263.

WESTMINSTER (1572). Held May 9th, 1572, at St Paul's, by Matthew Parker, Archbishop of Canterbury, who opened the proceedings with a Latin speech, in which, after detailing the causes which led to the convocation of the synod, he exhorted the members of the lower house to avoid quarrelling and disputes, and to carry on their discussions with moderation and prudence, and further, to choose from their body some learned, grave, and fit men, who might consider what was requisite to be reformed in the Church.

No business of any importance was transacted notwithstanding.—Cardwell, vol. ii. p. 532. Wilkins' *Conc.*, vol. iv. p. 270.

WESTMINSTER (1575). Held February 10th, at St Paul's, Edmund, Bishop of London, presiding, in virtue

of a commission, the see of Canterbury being vacant; but in the second session, held February 17th, Edmund Grindal, the newly made Archbishop of Canterbury, presided, and directed the prolocutor, and other members of the lower house, to take into their consideration the subject of ecclesiastical reform; and on the 17th of March, in a session held at Westminster, fifteen articles, touching "the admission of apt and fit persons to the ministry, and the establishing of good order in the Church," were unanimously agreed to and subscribed by the fathers.

1. That none be hereafter made deacon or minister without testimonials of his honest life, and consent to the "Articles of Religion" (A.D. 1562); and he must be able to give account of his faith in Latin: Deacons to be, at least, twenty-three years of age, and to be one full year in deacon's orders before admission to the priesthood.

Holy orders to be conferred only on a Sunday or holy day, and after the form appointed by the book, entitled "The Form and Manner of making and consecrating bishops, priests, and deacons."

2. Bishops not to ordain men from other dioceses without letter dimissory.

3. Unlearned ministers already made not to be hereafter admitted to any cure or benefice.

4. Diligent search to be made after such as have forged letters of orders, that they may be deposed or set aside.

5. Bishops to certify the names of such counterfeit ministers to one another.

6. None to be admitted to holy orders without a title.

7. None to be admitted to any cure of souls, except he be qualified according to article 1, nor to any dignity or benefice of the yearly value of £30 or upwards, in the queen's books, unless he be a doctor in some faculty, or a B.D. at least, or an allowed preacher.

8. All licenses to preach granted by archbishops or bishops within the province, before February 8, 1575, to be void.

9. Bishops to take care that preachers within their dioceses preach sound doctrine, and exhort to repentance, amendment of life, and liberal almsgiving; none to preach unless he be a deacon at least.

10. Bishops to see that the catechism be taught in every

parish church, and the homilies read in order on every Sunday and holy day when there is no sermon.

11. Directs that bishops shall see that parsons, &c., have copies of the New Testament in Latin and English or Welsh, and shall daily confer one chapter of the same, &c. [See the direction for the same thing, Chapters 3 and 4 of the Book of Discipline, in the Synod of Westminster, A.D. 1571.]

12. Directs that since doubt hath arisen by what persons private baptism is to be ministered, "it is now by the said archbishop and bishops expounded and resolved, and every of them doth expound and resolve, that the said private baptism, in case of necessity, is only to be ministered by a lawful minister or deacon, called to be present for that purpose, and by *none other*." This exposition to be published in every parish church in the province.<sup>1</sup>

13. No commutation of penance into a pecuniary mulct to be ordinarily allowed.

14. Archdeacons and other ordinaries to call before them and examine all persons presented for offences, and to punish those who shall be found guilty.

15. Allows marriages to be celebrated at all times of the year, provided the banns have been first published in church, during service, on three several Sundays or holy days.<sup>2</sup>—Cardwell, vol. ii. p. 539, and vol. i. p. 183. Wilkins' *Conc.*, vol. iv. p. 284.

WESTMINSTER (1580). Held 17th of January 1580, at St Paul's; the Bishop of London, presiding as *locum tenens* for Grindal, Archbishop of Canterbury, who was sequestered and confined.

In the first session, a humble address to the queen, in favour of the archbishop, was drawn up by Toby Matthew, dean of Christ Church.

In the third session, the heresies broached by a new sect, called "The Family of Love," were brought before the synod, but nothing definite determined.

On the 2nd of March, the Bishop of London dissolved the council.—Cardwell, vol. ii. pp. 541, 543. Wilkins' *Conc.*, vol. iv. p. 292.

<sup>1</sup> This article was omitted when the articles were published by royal authority.

<sup>2</sup> This article was also disallowed by the queen, and omitted in the articles published by royal authority.



WESTMINSTER (1584). Held November 24th, 1584, in the cathedral church of St Paul, and afterwards adjourned to Westminster; Whitgift, Archbishop of Canterbury, was not present; but a commission was issued to certain prelates and others to act in his place.

In the eighth session, a priest, named John Hilton, was charged with divers errors, heresies, and blasphemies; and another man, named Shoveller, with ministering, not being in holy orders. In the following session Hilton confessed his guilt, declaring that he had, in a sermon preached at St Martin-in-the-Fields, uttered horrible blasphemies against Christ, and declared himself to be a heathen; after this confession, and an abjuration of all his errors made, the synod enjoined him a penance—viz., never again to hold or teach such blasphemies, to attend on the preacher at Paul's Cross on the following Sunday, with a faggot on his shoulder, to recant his heresies in St Martin's church during sermon, and never to preach or exercise the ministry again without the archbishop's special leave.

In the eleventh session seven articles were agreed upon by both houses, which received the royal assent.

1. That fit persons shall be admitted into holy orders and ecclesiastical benefices. The qualifications were a presentation to a benefice, and that the candidate should be twenty-four years of age, and a graduate of Oxford or Cambridge, or capable of giving an account of his faith in Latin, agreeable to the articles, testimonials, &c. Bishops offending to be suspended from ordination for a year.

2. That, ordinarily, no pecuniary commutation of penance shall be permitted.

3. That caution be used in granting dispensations for marriages without publication of banns.

4. That sentences of excommunication be pronounced by an archbishop, bishop, dean, &c., or at least by one in holy orders.

5. Against pluralities.

6. Of fees to be taken by ecclesiastical officers and their servants.

7. That bishops make diligent enquiry concerning the clergy of their diocese; amongst other matters, the time when, and person by whom, they were admitted to holy orders, were to be enquired. This convocation sat till the

21st May, which was about seven weeks after the prorogation of Parliament.—Cardwell, vol. ii. p. 552, and vol. i. p. 139. Wilkins' *Conc.*, vol. iv. p. 315.

WESTMINSTER (1586). Held October 16, 1586, at St Paul's, and adjourned to Westminster in the third session, held in November. Nothing of interest passed in the first twelve sessions; in the thirteenth, held December 2nd, the Archbishop of Canterbury (Whitgift) presented eight "orders for the better increase of learning in the inferior ministers, and for more diligent preaching and catechising." In the same session two schedules were brought from the lower house, one of which contained a complaint of disorderly proceedings in the diocese of Norwich. Amongst the heads of the complaint were the following:—

1. That the canons were not observed.
2. That unworthy persons were ordained and instituted.
3. That penances were improperly commuted.
5. Excommunications denounced for trifles.
6. That no care was taken of the poor; and orderly preachers were discouraged, while disorderly ones were preferred.

The other schedule referred to the Suffolk archdeaconry particularly, and complained that—

1. The communion-book was not at all, or only in part, used and observed.
2. The wearing of the surplice was refused.
3. Holy days were not observed.
4. The communion was received by many sitting, and those who conformed to the Church were called "*time-servers*."
5. Stipendiary preachers and curates were mutinous and disorderly.

6. Questmen were faulty in not presenting.—Cardwell, vol. ii. p. 559. Wilkins' *Conc.*, vol. iv. p. 320.

WESTMINSTER (1588). Held in November 1588. In the twelfth session the archbishop admonished the beneficed clergy, that they should reside upon their livings, and earnestly entreated the lower house to unite with the bishops in affording the means of subsistence to two Romish priests named Tyrrell and Tydder, who had recanted at Paul's Cross in December in this year. In the fifteenth session, held March 19th, the archbishop introduced certain "orders," to be observed throughout the

province ; they are six in number, and refer to the residence of beneficed clergymen, to immoral and incompetent clerks, &c. On the second of April the synod was dissolved.—Cardwell, vol. ii. p. 570. Wilkins' *Conc.*, vol. iv. p. 335.

WESTMINSTER (1597). Held October 25th, 1597, at St Paul's, Archbishop Whitgift presiding. Twenty-nine sessions were held, in which twelve chapters or ecclesiastical constitutions were drawn up and received the royal assent.

1. That fit and proper persons should be admitted to holy orders and ecclesiastical benefices.

2. Restricts the granting of faculties for holding more than one benefice to learned men, holding the degree of M.A., and good preachers.

3. Orders that canons and prebendaries having benefices with cure of souls, shall not absent themselves from such benefices on plea of their cathedral duties beyond the necessary time, but shall study at home and take care of their parishioners, and support the poor.

4. Orders that the dean and canons shall, in their turn, preach in their cathedral.

5. Of caution to be used in granting dispensations of banns.

6. That sentences of divorce are not to be rashly pronounced.

7. Of excommunications.

8. That the ordinaries take care that recusants and excommunicated persons be publicly denounced, both in their parish church and in the cathedral of the diocese.

9. That ordinarily no pecuniary commutation of penance be allowed.

10. Of fees.

11. That the number of apparitors be restricted.

12. Of church registers ; orders their safe custody ; that the royal injunctions in this matter be carefully observed ; that the register shall be made of parchment, and provided at the cost of the parishioners ; that the names of persons christened, married, or buried, during the week, together with the respective dates, be read out distinctly by the minister on Sunday, after morning or evening prayer, to prevent fraud and errors ; that both minister and churchwardens should sign their names at the bottom of each

page; that the registers should be kept in a chest with three locks; that a copy be transmitted annually to the register of the bishop within a month after Easter.—Cardwell, vol. ii. p. 579; vol. i. p. 147. Wilkins' *Conc.*, vol. iv. p. 352.

WESTMINSTER (1604). Convoked by King James I. to meet in St Paul's cathedral, on the 20th of March 1604. The see of Canterbury being vacant, Richard Bancroft, Bishop of London, was commissioned to preside. Nothing was done until the fifth session, held April 13, when the Bishop of London ordered the royal license to be read, empowering the synod to draw up a code of canons. In the same session a deputation was sent to the speaker and other members of the house of commons, to answer certain charges preferred against the clergy, and to declare the complaints urged by the clergy against the laity. This, however, was subsequently referred to the upper house of parliament.

In the eleventh session, held May 2, the president delivered to the prolocutor of the lower house a book of canons, to be read and deliberated upon. The same day, three clerks, by name Egerton, Fleetwood, and Wotten, presented a petition to the lower house for a reformation of the Anglican liturgy; the Bishop of London, however, with the other prelates, admonished them to obey, and declare their assent to the liturgy as established, and appointed them the approaching feast of St John Baptist on which to do so. In subsequent sessions the thirty-nine articles of 1562 were sent down by the king for the approval and subscription of the synod. Much debating took place as to the use of the sign of the cross in holy baptism (canon 30). Complaint was made by the prolocutor of a breach of privilege committed by two persons named Harrington and Walker, in serving two subpoenas upon him; they were punished, and sued for pardon.

In the twenty-fourth session, the book entitled "*Limbo-mastix*" was submitted to the council; this was a book by an anonymous author, pretending to show that "Christ descended not in soul to hell to deliver the fathers from thence;" it was dedicated to the parliament, and called upon that body to reform the doctrine and discipline of the Church.

In a subsequent session, the book of canons, known as

the canons of 1604, which had been discussed through the previous sessions, was read and confirmed. These canons being in number one hundred and forty-one, were collected by Bishop Bancroft out of the articles, injunctions, and synodal acts published in the reigns of Edward VI. and Elizabeth.<sup>1</sup>

This new code was confirmed by the king's letters patent under the great seal, but its authority over the laity was warmly disputed, both in parliament and elsewhere. It seems to have been decided by the judges, that without the sanction of the legislature these canons are inoperative, except in the case of the clergy.

On the 6th March 1606, the clergy of the province of York met in synod, and confirmed the canons agreed upon in this Council of Westminster.—Cardwell, vol. ii. p. 583; vol. i. pp. 163-329. Wilkins' *Conc.*, vol. iv. p. 378.

WESTMINSTER (1605). Held in November 1605, under Richard Bancroft, Archbishop of Canterbury. In the sixth session the archbishop produced the royal license, empowering the synod to proceed to the enactment of ecclesiastical canons. In consequence, forty-six canons (commonly known as those of Bishop Overall's Convocation Book) were drawn up, and in a session held in the following year unanimously approved by both houses.<sup>2</sup> The Royal assent, however, was never given, for the king, not liking that the convocation should enter upon the discussion of political matters, desired that it might never be brought before him for assent. Thus the matter dropped, but Archbishop Bancroft in after years published the book. The original book consists of three parts, two of them containing the canons and preparatory statements of facts and reasons; the third giving similar statements in connection with the history of the papacy, thirteen in number, but not followed by any corresponding canons.

2. Denies that civil power and authority is derived from the people; affirms it to be God's ordinance.

3. Affirms that Adam and Eve after their fall, and all their posterity, are unable by their natural power to please

<sup>1</sup> It seemed unnecessary to increase the bulk of this work by giving an analysis of these canons, which are so easily procurable.

<sup>2</sup> And subsequently by the convocation of the province of York.

God; that salvation cannot be had without faith in Christ.

4. Affirms that the Son of God, having from the first a Church on earth, did not leave mankind until the flood without priests and priestly authority.

5. Affirms the truth of the general deluge, and that all nations are descended from one of the sons of Noah.

6. Denies that the civil authority which Noah possessed after the flood was given unto him by his sons and nephews, and did not proceed from God.

7. Denies that the priestly power possessed by Noah after the flood, and by Shem, Abraham, Isaac, and Jacob, was conferred upon them by their children and nephews, and did not proceed from God.

8. Affirms that those of Noah's posterity who altered the manner or form of civil or ecclesiastical government so appointed by God, by framing for themselves a new kind of government or worship, did evil.

9. Affirms that the uniting of the children of Jacob into one nation, and the severing of the civil and ecclesiastical functions from Reuben the first-born, was not made by themselves.

10. Denies that the Israelites in Egypt were left by God destitute of such directions and instructions as were necessary for their civil or ecclesiastical estate, and that the people took upon them the appointing of heads of tribes, &c.

11. Affirms that the people of Israel were delivered out of Egypt by God's direction and power alone, and not by their own; that they could not lawfully have left Egypt without Pharaoh's leave, except God had specially warranted it; denies that Moses and Joshua were chosen by the people.

12. Denies that the tribe of Levi, or Aaron and his posterity, were chosen to their offices by the people.

13. Affirms that God raised up judges to rule the Israelites after Joshua's death, without the consent of the people thereto; denies that the behaviour [*factum*] of the Sichemites may be imitated by Christians.

14. Denies that the people had any power in themselves to set up a king over them when they were so earnest with Samuel to make them a king, and that David was not as

truly called to the kingdom by God Himself, as Aaron to the priesthood.

15. Affirms that the kings in the Old Testament were as strictly bound to observe God's laws as were Moses and the judges, and that they had authority by the example of Moses, &c., to appoint governors under them, without their government becoming therefore aristocratical, instead of truly monarchical.

16. Affirms that it was not more lawful in those times for subjects, for any cause, to bear arms against, or depose or kill their princes, than it would have been for children to have rebelled against or murdered their parents.

17. Denies that the calling of Moses, Aaron, Joshua, or any of the judges and kings, received any essential virtue or strength from the people, and affirms that the latter were bound to obey the heir apparent as their lawful king on the death of his predecessor.

18. Affirms that the priests in the Old Testament were subject to the civil authority and laws.

19. Denies that Adonijah was ever lawful king of the Israelites on account of the anointing of Abiathar, and that the anointing of Solomon by Zadoc conferred upon him any additional interest in his father's throne which he had not before by the ordinance of God and by his father's will ; asserts that Zadoc was bound to anoint him at the command of David.

20. Affirms that kings and governors of Israel were as much bound to bring up their subjects in the true doctrine, as they were by the law of nature to make them keep the moral law ; and that being so bound they had equal authority to compel all their subjects to observe the said laws as well of grace as of nature ; that the institution of the priesthood did not prejudice the authority of kings and fathers to bring up their subjects and children in the fear of God, any more than grace did abrogate the commandment and the obedience of the law.

21. Affirms that godly princes in the Old Testament did exercise their authority in ecclesiastical matters.

22. Denies that Urijah was bound to build the altar as Ahaz commanded, and that the priests did wrong in rebuking King Uzziah ; denies that they might lawfully have used violence against him, either in preventing him from burning



incense, or compelling him, as a leper, to live apart ; and that he was deprived of his kingdom either by the stroke of God in sending leprosy upon him, or by his so dwelling in a house apart ; and that any priest before or after that time did forcibly resist or depose any of the kings of Israel or Judah, although many of them were idolaters.

23. Denies that the example of Jehoiada, or anything else in the Old Testament, gave any authority to the high priest to dispute or determine whether the children of the kings of Judah should be kept from the crown, or deposed on account of their fathers having been idolaters.

24. Affirms that all the priests in the Old Testament were bound to obey God's directions, delivered unto them even by prophets of the tribe of Levi ; and that the said priests might not punish false prophets, because they had maliciously persecuted some that were true.

25. Affirms that the true prophets did well in rebuking sharply their sovereigns, but that their example did not justify other men in doing so ; that no one, without God's express command, might design or anoint other than the lawful successors to be kings, or do violence to the king's person.

26. Denies that the passage in Jeremiah i. 10, gave any authority to the high priests to give away kingdoms, or to depose their kings, however guilty.

27. Denies the murder of Eglon by *Ehud* gave any authority to subjects to murder their kings ; and that the high priests and priests might have encouraged others, pretending God's command, to kill their kings, however wicked, or however much they judged it for the good of the kingdom or Church ; affirms that a man to be held justified in doing so, must first prove as clearly that God gave him authority to do it, as it is clear that God commanded *Ehud*.

28. Affirms that they do wickedly who shake off the yoke of obedience to their sovereigns, and set up a government for themselves ; and that the fact of God having used such rebellions, &c., to work out His good purposes, by no means mitigates their wickedness. Affirms that governments begun by rebellion, when settled, are to be held as of God, and to be obeyed.

29. Affirms that the kings of Persia, after the Jewish

restoration, being still, by God's appointment, rulers of the people, could not rightly be resisted. Affirms that Zerobabel and Nehemiah were lawful princes, although not elected by the people; and that the priests would have sinned grievously in not submitting to their rule in ecclesiastical causes.

30. Denies that the high priests, subsequent to the time of Zerobabel and Nehemiah, did lawfully bear the sway which they did, and that Jaddus, the high priest, did amiss in swearing obedience to Darius, &c.

31. Affirms that the Jews became the lawful subjects of Alexander, and could not lawfully bear arms against him; that they were bound to pray for, and to be faithful to the successive kings and kingdoms under whose subjection they lived.

32. Denies that the people were bound to obey the high priests, when they commanded things repugnant to the law of God.

33. Affirms that having submitted to the Roman government, they were bound thenceforth to obey it, and to pay tribute to, and to pray for, Cæsar, &c.

34. Denies that it was lawful for any to move the people to sedition, on account of anything done by the civil power which they liked not, and to refuse the oaths and taxes required by the Romans.

35. Affirms the Son of God to be the governor of all the world, and that all earthly governors are appointed and upheld by Him. Denies that He ever, after Adam's and Noah's time, committed the government of the world to any one man.

36. Affirms that the merits of Christ's death, then to come, were sufficient to save all true believers under the old dispensation; that there was then a Catholic Church, that many Gentiles were always members of it, that Christ was the sole head of it; that Noah did not appoint any man to be the visible head of the Catholic Church; that the high priest amongst the Jews had no more authority over the Catholic Church than David had over the universal kingdom of God.

The abridgment of the canons of the first book, given above, will afford some idea of their nature; the ten canons contained in the second book, carrying on the same argument

under the New Testament, are far too long for insertion in a work like the present, and from their form incapable of abridgment.

In the twelfth session a person called Cartwright, who had killed a clergyman, and received the king's pardon, sought pardon and absolution of the bishops; on account of some informality, his case was postponed.—Cardwell, vol. i. p. 330, vol. ii. p. 586.—See also *Bp. Overall's* "Convocation Book."

**WESTMINSTER (1623).** In a convocation held in February 1623, under George Abbot, archbishop, a complaint was brought in by the College of Physicians against ministers exercising physic; it was ruled that no minister may practise physic except in his own parish, and then for charity only.

In this same synod the archbishop complained of the irregular conduct of the clergy.—Cardwell, vol. ii. p. 592. Wilkins' *Conc.*, vol. iv. p. 467.

**WESTMINSTER (1640).** Held at St Paul's, on the 14th day of April 1640, by William Laud, Archbishop of Canterbury, who, habited in his cope and other pontifical vestments, and accompanied by his officials, was met at the north door of the cathedral by the dean and canons residentiary, and other ministers in their surplices, and conducted into the choir, the bishops of the province, in the customary vestments, accompanying him. After "Te Deum" had been sung in English, a sermon was preached by Thomas Turner, D.D., canon residentiary, who took for his text St Matthew x. 16.

A hymn having been chanted, the archbishop proceeded from the choir to the chapter-house, and took his seat, accompanied by the following bishops:—William of London, Walter of Winchester, John of Salisbury, Robert of Coventry and Lichfield, Godfrey of Gloucester, Joseph of Exeter, John of St Asaph, William of Bath and Wells, John of Oxford, George of Hereford, Matthew of Ely, Robert of Bristol, William of Bangor, John of Rochester, Brian of Chichester, John of Peterborough, Morgan of Llandaff.

After which the royal brief was read, and the clergy of the lower house instructed to elect their prolocutor.

The second session was held in Henry VII.'s chapel at Westminster; the archbishop and bishops being present as before. After prayer had been said, the election of Richard

Steward, Dean of Chichester, as prolocutor of the lower house, was approved; and a letter from the king, under the great seal, read, authorising the synod to proceed to the enactment of certain constitutions relating to ecclesiastical matters, true religion, and the good of the Anglican Church.

In the third session a large subsidy to the king was proposed, and unanimously agreed to. Two chapters concerning the suppression of the Jesuits, priests, and others belonging to the Roman Church, were drawn up, and delivered to the prolocutor for consideration in the lower house.

In the fourth session Godfrey of Gloucester and John of Oxford were commissioned to act for the archbishop in his absence.

In the following session a synodical act was made, forbidding any member of the convocation, under severe penalties, to make any disclosures out of the house concerning the proposed ecclesiastical canons. A form of prayer to Almighty God, in behalf of the parliament, which, at the king's command, had been drawn up by Dr Bray and Dr Oliver, was read, and ordered to be used in convocation daily, immediately before the blessing.

In the four sessions following nothing worthy of notice took place.

In the tenth session, after some conversation amongst the bishops about the insecurity of the times, and the tumultuous and violent conduct of the lower orders in London and the neighbourhood, the king's license under the great seal was read, renewing the authority which he had granted to them to draw up and enact canons and constitutions concerning ecclesiastical matters; after which the lower house, having been recommended by the archbishop to appoint a committee out of their own body for the framing and consideration of such constitutions, returned the names of fourteen persons whom they had elected for that purpose. The archbishop also proposed that a pontifical or book of ecclesiastical rites, for the use of the Anglican Church, should be drawn up, containing, besides the form of confirmation, and of consecrating bishops and ordering of priests and deacons, already in force, the form and manner of his majesty's coronation, another form for the

consecration of churches and churchyards, and a third for reconciling such penitents as either had done open penance, or who had turned Mahometans; this design, however, came to nothing.

In the following session Sir Henry Vane, knight, appeared with a message from the king, and having been seated on the archbishop's left hand, he declared the king's will that they should proceed as quickly as possible to the enactment of such canons and constitutions as the present wants of the Church required, and that none of them should leave the synod until all their business was finished.

On Saturday, May 16 (session twelve), the prolocutor brought up to the bishops certain canons which had been agreed upon in the lower house; after which the archbishop discoursed upon the injury done to the poorer clergy by those who deprived them of the oblations and fees for churching women, marrying, and burying, and also upon the great injury done to the clergy by the laity electing parish clerks and guardians, who disturbed and opposed them, to their great prejudice and wrong; whereupon, by a vote of the house, it was agreed to signify the matter to the king's attorney-general, and to request him to apply some remedy. A benevolence to the king was also agreed to by both houses.

In the six following sessions the synod was employed in the consideration of the canons proposed. In the nineteenth session, Godfrey, Bishop of Gloucester, declared that he should refuse his consent to the canons proposed to be enacted, on the plea that the synod itself was unlawful. After this, the houses were employed through three sessions in framing the canons, and in the twenty-third session (May 27th) the archbishop informed both houses that the canons agreed upon in the sacred synod had been read before the king and before the privy council, and unanimously approved, and that his majesty had commissioned him to express his thanks to both houses for the great pains and labour which they had bestowed upon the work. Other canons were subsequently proposed and agreed to, and in the last session, held May 29th, the whole book, containing seventeen chapters of canons, was produced and read aloud by the archbishop, after which it was subscribed by him and all the other bishops (with the

exception of the Bishop of Gloucester), and by all the members of the lower house. The Bishop of Gloucester was then thrice required by the archbishop to subscribe, and having each time refused to do so, it was decreed by the majority of prelates that he should, for his contumacy and disobedience, be deprived, whereupon he offered to sign, and in fact did so, but still refused to declare that he had signed voluntarily and without equivocation. Sentence of suspension was then passed upon him by the unanimous vote of both houses.

1. Concerning the regal power:

Enacts that every parson, vicar, curate, or preacher, shall, under pain of suspension, on four Sundays in each year, at morning prayer, read certain explanations of the regal power, to the effect:—

(1) That the sacred order of kings is of Divine right, that ■ supreme power is given by God in Scripture to kings to rule all persons civil and ecclesiastical.

(2) That the care of God's Church is committed to kings in the Scripture.

(3) That the power to call and dissolve national and provincial councils within their own territories is the true right of princes.

(4) That it is treason against God and the prince for any other to set up any independent co-active power, either papal or popular, within the prince's territory.

(5) That subjects who resist their natural prince by force resist God's ordinance, and shall receive damnation.

(6) That as tribute is due from subjects to their prince, so those subjects have not only possession of, but a true and just title to, all their goods and estates; that as it is the duty of subjects to supply their king, so is it his duty to defend them in their property.

Forbids, under pain of excommunication, all persons to preach or teach anything contrary to the tenor of these explanations.

2. For the better keeping of the day of his majesty's most happy inauguration.

Orders all persons to keep the morning of the said day in coming diligently to church, and that due inquiry be made by bishops and others as to how the day is observed, in order that offenders may be punished.

## 3. For suppressing the growth of popery.

Orders all ecclesiastical persons, bishops, &c., having exempt or peculiar jurisdiction, and all officials, and others having the cure of souls, to confer privately with the parties, and by Church censures, &c., to reduce those who are misled into popish superstition to the Church of England.

Such private conferences to be performed by the bishop himself, or by some one or more persons of his appointment.

The said ecclesiastical persons to inform themselves of all persons, above the age of twelve years, in every parish, who do not come to church, or receive the Holy Eucharist, and who say or hear mass.

Ministers, churchwardens, &c., to present all such persons.

If neither private conferences nor Church censures will avail with such offenders, their names shall be certified by the bishop of the diocese unto the justices of assize.

Marriages, burials, and christenings of recusants, celebrated otherwise than according to the form of the Church of England, to be declared by churchwardens and others at visitations.

Diligent enquiry to be made as to who are employed as schoolmasters of the children of recusants. Churchwardens to give upon oath the names of those who send their children to be brought up abroad.

## 4. Against Socinianism.

Forbids anyone to print, sell, or buy any book containing Socinian doctrines upon pain of excommunication, and orders all ordinaries to signify the names of offenders to the metropolitan, in order to be by him delivered to the king's attorney-general, that proceedings may be taken against them.

No preacher to vent such doctrine in a sermon, under pain of excommunication, and for a second offence deprivation. No university student or person in holy orders, except graduates in divinity, to have any Socinian book in his possession; all books so found to be burned; diligent inquiry to be made after offenders.

## 5. Against sectaries.

Declares that all the enactments of the canon against popish recusants shall, as far as they are applicable, stand in full force against all Anabaptists, Brownists, Separatists, Familists, and other sects.



That the clauses in the canons against Socinianism, referring to Socinian books, shall stand in full force against all books devised against the discipline and government of the Church of England.

Orders all church and chapel wardens and quest men to present at visitations the names of those disaffected persons who neglected the prayers of the church, and came in for sermon only, thinking thereby to avoid the penalties enacted against such as wholly absented themselves.

6. An oath enjoined for the preventing of all innovations in doctrine and government.

Declares that all archbishops, bishops, and all other priests and deacons shall, to secure them against suspicion of popery or other superstition, take the oath which it prescribes.

Offenders after three months' delay granted them, if they continue obstinate, to be deprived.

Orders that the following shall be compelled to take the prescribed oath—viz., all masters of arts, bachelors and doctors in divinity, law, or physic, all licensed practitioners of physic, all registrars, proctors, and schoolmasters, all graduates of foreign universities who come to be incorporated into an English university, and all persons about to be ordained or licensed to preach or serve any cure.

7. A declaration concerning some rites and ceremonies.

Declares the standing of the communion table sideways under the East window of every chancel or chapel, to be in its own nature indifferent, and that therefore no religion is to be placed therein, or scruple to be made thereof.

That although at the Reformation all popish altars were demolished, yet it was ordered by Queen Elizabeth's injunction, that the holy tables should stand where the altars stood, and that, accordingly, they have been so continued in the royal chapels, most cathedrals, and some parish churches, that all churches and chapels should conform to the example of the cathedral mother churches in this particular, saving always the general liberty left to the bishop by law during the time of administration of the holy communion. Declares that this situation of the holy table does not imply that it is or ought to be esteemed a true and proper altar, whereon Christ is again really sacrificed ;

but it is, and may be, by us called an altar in that sense in which the primitive Church called it an altar.

Orders that in order to prevent profane abuses of the communion table, it shall be railed in.

Orders that at the words "draw near," &c., all communicants shall with all humble reverence approach the holy table.

Recommends to all good and well affected members of the Church, that they do reverence and obeisance both at their coming in and going out of the church, chancel, or chapel, according to the custom of the primitive Church and the Church of England in the reign of Elizabeth.

#### 8. Of preaching for conformity.

Orders all preachers, under pain of suspension, to instruct the people in their sermons twice a year at least, that the rites and ceremonies of the Church of England are lawful and commendable, and to be submitted to.

#### 9. One Book of Articles of inquiry to be used at all parochial visitations.

Declares that the synod had caused a summary or collection of visitatory articles (out of the rubrics of the service book and the canons and warrantable rules of the Church), to be made and deposited in the records of the Archbishop of Canterbury, and that no bishop or other ordinary shall, under pain of suspension, cause to be printed, or otherwise to be given in charge to the churchwardens or others which shall be sworn to make presentments, any other articles or forms of inquiry upon oath, than such as shall be approved by his metropolitan.

#### 10. Concerning the conversation of the clergy.

Charges all clergymen carefully to abstain from all excess and disorder, and that by their Christian and religious conversation they shine forth as lights to others in all godliness and honesty.

Requires all to whom the government of the clergy is committed, to set themselves to countenance godliness, and diligently to labour to reform their clergy where they require it.

#### 11. Chancellor's patents.

Forbids bishops to grant any patent to any chancellor, commissary, or official, for longer than the life of the grantee, nor otherwise than with the reservation to himself

and his successors of the power to execute the said place, either alone or with the chancellor, if the bishop shall please to do so ; forbids, under the heaviest censures, to take any reward for such places.

12. Chancellors alone not to censure any of the clergy in sundry cases.

All cases involving suspension or any higher censure to be heard by the bishop or by his chancellor, together with two grave, dignified, or beneficed ministers of the diocese.

13. Excommunication and absolution not to be pronounced but by a priest.

No excommunications or absolutions to be valid, unless pronounced by the bishop, or by some priest appointed by the bishop ; such sentence of absolution to be pronounced either in open consistory, or, at least, in a church or chapel, the penitent humbly craving it on his knees.

14. Concerning commutations and the disposing of them.

No chancellor or other to commute penance without the bishop's privity ; or if by himself, he shall render strict account of the moneys received, which shall be applied to charitable and public uses.

15. Touching concurrent jurisdiction.

That in places wherein there is concurrent jurisdiction, no executor be *cited* into any court or office for the space of ten days after the death of the testator.

16. Concerning licenses to marry.

No license shall be granted by any ordinary to any parties, except one of the parties have been living in the jurisdiction of the said ordinary for one month immediately before the license be desired.

17. Against vexatious citations.

No citations grounded only upon pretence of a breach of law, and not upon presentment or other just ground, shall issue out of any ecclesiastical court, except under certain specified circumstances, and except in cases of grievous crime, such as schism, incontinence, misbehaviour in Church, &c.

These canons were ratified by the king under the great seal, June 30th, 1640, and therefore have the same force with the canons of 1604. It is true that an attempt was made at the time to set aside their authority, upon the plea that convocation could not lawfully continue its session

after the dissolution of parliament, which took place on the 5th of May ; but the opinion of all the judges taken at the time was unanimously in favour of the legality of their proceeding, as appears by the following document :—

“ The convocation being called by the king’s writ under the great seal, doth continue until it be dissolved by writ or commission under the great seal notwithstanding the parliament be dissolved.

“ 14th May, 1640.

“ Jo. Finch.

“ C. S. H. Manchester.

“ John Bramston.

“ Edward Littleton.

“ Ralph Whitfield.

“ Jo. Bankes.

“ Ro. Heath.”

An act of parliament, passed in the thirteenth year of Charles II., leaves to these canons their full canonical authority, whilst it provides that nothing contained in that statute shall give them the force of an act of parliament.

The acts of this convocation were unanimously confirmed by the Synod of York.—Cardwell, vol. ii. p. 593, vol. i. p. 380. Wilkins’ *Conc.*, vol. iv. p. 538.

WESTMINSTER (1661). Held at St Paul’s, May 8th, 1661, by William Juxon, Archbishop of Canterbury ; Gilbert, Bishop of London, acting as his *locum tenens*. After the customary solemnities, and a sermon, by Thomas Pierce, D.D., the bishops left the choir and assembled in the chapter-house of the cathedral, viz., Gilbert of London, Matthew of Ely, William of Bath and Wells, Robert of Oxford, John of Rochester, Henry of Chichester, George of Worcester, Homfrey of Salisbury, Benjamin of Peterborough, Edward of Norwich, Nicholas of Hereford, and William of Gloucester. The archbishop’s letter and the royal brief were then read, and the lower house declared that they had elected Henry Fearn, D.D., to be their prolocutor.

In the second session, held at Westminster, the same bishops being present, with the exception of Nicholas, Bishop of Hereford, together with the Bishops of St Asaph and St David’s ; the Bishops of Ely, Oxford, Peterborough, and Salisbury, together with eight members of the lower house, were commissioned to draw up a form of prayer to be used annually on the anniversary of the king’s birth-

day, and of his happy restoration to his kingdom ; also the Bishops of Rochester, Chichester, Worcester, and Norwich, together with eight members of the lower house, were commissioned to prepare a form of prayer to be used on the 30th day of January.

In the following session the Bishop of Ely delivered the form of prayer for the king's birthday and restoration ; after which the Bishops of Salisbury, Peterborough, and St Asaph, together with six clerks of the lower house, were appointed to draw up a form for the baptism of adults.

In the seventh session the form for adult baptism was presented by the Bishop of Salisbury, and unanimously approved.

In the following session, the royal license, under the great seal, was presented by Richard Aldworth, esquire, empowering the convocation to correct and amend existing canons, and to enact fresh ones ; subsequently the attorney-general's proclamation, addressed to the bishops, concerning a fast to be observed on the 12th of the month, was read, and four bishops appointed to draw up the requisite form of prayer.

In the tenth session the king's letters patent were read, authorising the convocation, or the greater part of them, (the Bishop of London, or Ely, or Bath and Wells, always to be one,) to propose, confer, treat, debate, &c., upon the exposition or alteration of any existing canon, and to make new canons ; upon which twelve bishops, and twenty-four members of the lower house were chosen to proceed with the business, to meet at the Savoy twice a-week until it was completed. At the same time the convocation of the province of York was called to take part in the revision of the canons.

In the eleventh session the Archbishop of York and the Bishops of Durham and Chester were present ; six bishops were nominated to draw up a book of visitation articles, and the Bishops of Durham, Carlisle, and Chester were requested to assist them.

In the twenty-fifth session, the king's letter to the Archbishop of Canterbury, under his private seal, was read, granting to the convocation liberty and authority to enter upon a revision of the book of common prayer, whereupon the Bishops of Durham, Ely, Oxford, Rochester, Salisbury,

Worcester, Lincoln, and Gloucester, were unanimously chosen to revise the Prayer Book, which revision occupied the following twenty-three sessions; and in the forty-eighth session, held December 20th, the revised prayer book having been already approved and subscribed by the primate, was unanimously received and subscribed by the bishops and members of the lower house.

In the following sessions the revision of the canons was continued, and certain alterations made in the book of common prayer by the parliament were submitted to the consideration of the synod and revised; also a book of visitation articles, drawn up by the Bishop of Durham, was presented and unanimously received, and referred to the primate. Dr Sancroft was appointed to superintend, and Messrs Scattergood and Dillingham to correct, the printing of the book of common prayer.

The Bishop of London, in the seventieth session, announced to both houses that the revised copy of the prayer book had been graciously received by the House of Lords, and that the lord chancellor, in his own name, and in that of the whole house, had testified his thanks to the bishops and members of the lower house of convocation, for the great care and pains which they had bestowed upon the work.

In the seventy-eighth session it was enacted, that no ordination should be held by any bishop except at the four Ember seasons. In that held on the 26th of April, John Earle, Dean of Westminster, and John Peirson, D.D., were appointed to translate the revised book of common prayer into the Latin tongue. Nothing especially requiring notice was transacted in the following sessions, except, that in the one hundred and fortieth session, the president charged all the prelates present to use all diligence that every rector, vicar, and minister in their respective dioceses, should, in their surplices, read prayers according to the order described in the revised copy of the book of common prayer, *without any omission in any part of it*.—Cardwell, vol. ii. p. 631. Wilkins' *Conc.*, vol. iv. p. 570.

A form of consecration of churches was drawn up in this Synod, but neither authorised nor published.—Stavely, p. 118.

WESTMINSTER (1710). Held November 25th, 1710,

under Thomas Tenison, Archbishop of Canterbury. The heads of business to be transacted, by the queen's direction, were as follows :—

1. To draw up a representation of the state of religion in the country, with a regard to the late excessive growth of infidelity and heresy.
2. To regulate matters concerning excommunication.
3. To prepare a form for the visitation of prisoners, and for admitting converts from the Church of Rome.
4. To establish rural deans where they were not, and increase their efficiency where they already exist.
5. To make provision for more exact terriers.
6. To consider the regulation of licenses for marriage.

But the most important matter treated of in this synod was that of Whiston, whose book, entitled "An Historical Preface to Primitive Christianity," and dedicated to the archbishop and convocation, was (March 16th) formally presented by the lower house to the notice of the prelates, declaring, that in their judgment, it contained assertions opposed to the fundamental articles of the Christian religion, and praying the bishops to consider in what manner the synod ought to proceed on the occasion.

On the 19th of March the bishops came to the resolution that some notice should be taken of the book, and submitted the matter to the Archbishop of Canterbury for consideration, who, in April, addressed a letter to the house, expressing some doubt about the extent of the power possessed by convocation in such a matter. Accordingly, on the 22nd of April, a humble address was sent by the bishops to the queen, setting forth, that whereas William Whiston, a presbyter of the Church of England, who had been expelled in the preceding October from the University of Cambridge for teaching erroneous doctrines, had since advanced certain damnable and blasphemous assertions against the doctrine and worship of the ever-blessed Trinity, defaming the whole Athanasian creed, the convocation were anxious to call him before them, in order to his amendment or correction. That they, nevertheless, were hindered in so doing from some doubt concerning their power so to act, and that they consequently entreated her majesty to lay the case before the judges for their opinion how far the convocation would be justified, in law, in proceeding to examine



and condemn such tenets as are declared to be heresy by the laws, together with the maintainers of them.

The opinions of the twelve judges appear to have been divided, eight of them, together with the attorney and solicitor-general (Northey and Raymond), decided that the convocation possessed by law the necessary powers, whilst four of them gave a contrary opinion. Notwithstanding this want of unanimity, the queen declared to the synod that there was no doubt of their jurisdiction, and directed them to proceed in the matter, which they did, and shortly published their judgment, in which they set forth certain passages out of Whiston's writings; and having declared them to contain false and heretical assertions injurious to our Saviour and the Holy Spirit, repugnant to Holy Scripture, and contrary to the decrees of the two first general councils, and to the Liturgy and articles of the Anglican Church, they earnestly beseech all Christian people to take heed how they give ear to such false teaching.

They moreover notice the assertion made by Whiston concerning the "apostolical constitutions," which he pretended to be a part of the canon of Scripture, and even superior to the received Epistles of the Apostles, and they declare his assertion to be highly absurd and impious.

This censure was presented to the queen, but the royal assent was never given to it, and Whiston thus escaped without any synodical censure. On the 12th of June 1711, the synod was prorogued.—Cardwell, vol. ii. p. 724. Wilkins' *Conc.*, vol. iv. p. 638.

WESTMINSTER (1711). Held in December 1711, in which a declaration was proposed to be made, setting forth the irregularity of lay-baptism, but declaring the validity of all baptism in or with water in the name of the blessed Trinity. Sharp, Archbishop of York, refused to sign it, and it was sent with the signatures of Archbishop Tenison and most of the bishops of his province to the members of the lower house, who would not so much as take it into consideration.—Cardwell, vol. ii. p. 770, note.

WESTMINSTER (1714). Held in 1714, in which (June 2) a petition was sent by the lower house to the bishops, in which they most earnestly beseech their lordships to take into consideration a book entitled "The Scriptural Doctrine of the Trinity," by Dr Samuel Clarke. The

bishops having requested them to forward to them such passages as they considered to be heretical, on the 23rd of June the lower house sent up a list of passages extracted from Dr Clarke's book. On the 2nd July, Clarke put in a declaration in defence, in which he professes to believe in the co-eternity of the Son and Holy Spirit with the Father, and expresses sorrow for the offence his book had given, declaring at the same time his purpose never to write again on the subject of the blessed Trinity. With this declaration the bishops professed themselves to be satisfied, and ceased all further proceedings against him.

In this convocation a form was drawn up "for admitting converts from the Church of Rome;" also an exhortation was agreed upon, to be read in Church to persons about to be excommunicated.—Cardwell, vol. ii. p. 785. Wilkins' *Conc.*, vol. iv. p. 657.

**WESTMINSTER (1715).** Held in March 1715, under Archbishop Tenison. A form of consecrating churches, chapels, and churchyards, was drawn up, but never confirmed.—Cardwell, vol. ii. p. 816. Wilkins' *Conc.*, vol. iv. p. 668.

**WESTMINSTER (1717).** Held in 1717, under William Wake, Archbishop of Canterbury.

On the 3rd of May, a representation was made by the lower house to the archbishop and bishops about the sermon of Hoadley, Bishop of Bangor, on the kingdom of Christ, in which they declare the tendency of the doctrines and positions contained in the said sermon to be:—

1. To subvert all government and discipline in the Church of Christ.

2. To impugn the regal supremacy in causes ecclesiastical.

They then proceed to give extracts from the sermon, with remarks upon them at some length.

Before the representation could be brought before the bishops, the king (George I.) thought fit to prorogue the convocation by special order, and until the year 1850 it was not allowed to enter upon any business. It now however is regularly convened at the opening of each session of Parliament.—Cardwell, vol. ii. p. 828. Wilkins' *Conc.*, vol. iv. p. 672.

**WESTMINSTER (1888).** Held at Lambeth Palace in July 1888, Edward Benson, Archbishop of Canterbury, pre-

siding. Two hundred and nine summons were issued, and there were present one hundred and forty-five archbishops, bishops, and metropolitans of the Holy Catholic Church in full communion with the Church of England,<sup>1</sup> representing the various parts of the British empire.

The conference sat from the 4th of July to the 28th, and published the results of their deliberations in an encyclical letter early in August.

This letter dealt with the following subjects :—

1. Of temperance : it signifies the disapproval of the use of other liquid than true wine, diluted or undiluted, in the celebration of the communion, as an unauthorised departure from the custom of the Church, for “highly valuable as we believe total abstinence to be as a means to an end, we desire to discountenance the language which condemns the use of wine as wrong in itself.”

2. Of purity.

3. Of the sanctity of marriage : churchmen cannot admit divorce as justifiable, or possible, except for fornication or adultery, nor can they condone the marriage of the *guilty* party during the lifetime of the other, but admitting that there always has been a difference of opinion in the Church as to whether our Lord’s words apply equally to the innocent party, the council orders that the Sacraments or other privileges of the Church shall not be in any case refused to the innocent party if he or she be married again.

4. Of polygamy. By eighty-three votes to twenty-one the council decided that a man so offending shall not be admitted to baptism, but (by fifty-four to thirty-four) the wives in a similar case were to be received. A certain latitude of discretion was permitted to the bishop of the diocese in such cases.

5. Of the observance of Sunday.

6. Of socialism. “To study schemes for redressing the social balance, to welcome the good that may be found in the aims and operations of any, and to devise methods whether by legislation or social combinations, or in any other way for a peaceful solution of the problems without injustice or violence, is one of the noblest pursuits which can engage those who strive to follow in the footsteps of Christ.”

7. Of emigrants.

<sup>1</sup> See preamble to Encyclical Letter.

8. Of definite teaching of the faith.

9. Of mutual relations.

10. Of home reunion. As a basis of reunion of following four essentials were suggested.

(a) That Holy Scriptures contain all things necessary to salvation.

(b) That the Apostles' Creed, as the baptismal symbol, and the Nicene Creed, as a statement of the Christian faith, are sufficient.

(c) The necessity for the two Sacraments.

(d) The historic episcopate.

11. Of the relation of the Church of England to the Church of Scandinavia.

12. To the old Catholics.

The old Catholics of Germany (and the Christian Catholic Church, Switzerland) were admitted to be in communion with the Anglican Church, but those of Austria, Holland, and other parts of the Continent were not so fully received.

13. To the Eastern churches.

14. Of authoritative standards.

The archbishop was empowered to take counsel with such persons as he might see fit to consult, with a view of ascertaining the desirability of revising the English version of the Nicene Creed and the *Quicunque Vult*.

New missionary churches were not considered entirely bound by the thirty-nine articles in their existing shape, but no departure whatever from the doctrine and custom of the Catholic Church was to be tolerated in one seeking ordination in such a community.

The Bishop of Sydney, Dr Barry, is reported to have proposed to the Council that it should recognise, "in spite of what we must conceive as an irregularity, the ministerial character of those ordained in non-episcopal communion." This suggestion, however, if ever it were seriously intended to lead to any Catholic recognition, was decisively negatived.

On the last day of the conference the assembled bishops attended a service in St Paul's Cathedral. The precedence upon this occasion was noticeable.

Next after the Archbishops of Canterbury (Benson) and York (Thomson), the Bishop of London (Temple), as diocesan, was ranked, and after him the Archbishops of Armagh (Knox), and Dublin (Plunket); then the metro-

politans according to seniority of consecration, viz. :—the Bishops of Guiana (Austin), Fredericton (Medley), Rupertsland (Machray), Brechin, primus of Scotland (Jermyn), Capetown (Jones), Calcutta (Johnson), and Sydney (Barry). Then followed the Bishops of Durham and Winchester, and after them the other prelates, English or colonial, in order of consecration, Bishop Perry being the senior.

The council was then formally dissolved.

WEXFORD (1240). [*Concilium Wexfordiense.*] Held in 1240, by the Bishop of Ferns, in which it was ruled how the debts of deceased curates should be paid. Clerks were forbidden to follow any kind of secular business. The infringers of ecclesiastical liberties, intruders into benefices, incendiaries, poisoners, false witnesses, &c., were excommunicated. Curates were forbidden to excommunicate their parishioners without the bishop's sanction.—Wilkins' *Conc.*, vol. i. p. 681. Mansi, *Supp.*, tom. ii. col. 1065.

WHITBY (or STRENECHAL) (664). [*Concilium Pharensse.*] Held in 664. This was properly a conference between the English and Scottish bishops on the subject of the celebration of Easter. There were present on the English side Agilbert, a Frenchman, Bishop of Dorchester, with his presbyter, Agatho; Wilfred, a young Northumbrian priest, who had studied at Rome; Romanus, who had before contended the point with Finan, late Bishop of Lindisfarne; and an old deacon, James, whom Paulinus had left thirty years before. On the Scottish side were Colman, Bishop of Lindisfarne; and Cedda, Bishop of York, who acted as interpreter. Oswy, King of Northumbria, was also present, who opened the proceedings, and desired Colman to explain the nature and origin of the rites which his Church had so long practised. The Scots alleged the example of St John, Wilfred that of St Peter, and concluded his address in the following terms: "But for you (Colman) and your adherents, if, after having heard the decrees of the apostolic see, yea, of the whole Church, and these, too, confirmed by Scripture, you refuse to obey them, you certainly are guilty of sin. For, allowing your fathers to have been holy men, is their small handful in a corner of a remote island, to be compared to the Church of Christ over the whole earth? And great as that Columba of yours may have been, is he to be preferred to the blessed prince of the apostles, to whom the Lord said:

‘Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it: and to thee will I give the keys of the kingdom of Heaven?’” This fortunate quotation from Holy Scripture determined the king in favour of the Roman custom; he, as he said, fearing to contradict one who held the keys of heaven, and might peradventure refuse to open to him when he knocked.

In this council, moreover, the affair of the tonsure was discussed, the Roman fashion differing from that in use amongst the Scots, which the former pretended had been derived from Simon Magus.—Tom. vi. Conc. p. 491. Wilkins’ *Conc.*, vol. i. p. 37.

WINCHESTER (856). [*Concilium Wintoniense.*] Held in 856, in the presence of three kings. It was enacted, that in future the tenth part of all lands should belong to the Church, free of all burdens, as an indemnification for the losses sustained by the incursion of the Normans who had ravaged England.—Tom. viii. Conc. p. 243. Wilkins’ *Conc.*, vol. i. p. 184.

WINCHESTER (965). St Dunstan, by command of King Edgar, convened a synod hither in 965, at which a constitution was drawn up for the observance of the Regulars, taken from the rule of St Benedict and former British monastic customs and rules. It was called *Regularis Concordia Anglicæ Nationis*.

WINCHESTER (968). Held by St Dunstan of Canterbury in 968, King Edgar presiding, where Dunstan and his party brought charges against the married clergy, and a decision made against them. The ridiculous story of the crucifix which spoke and determined the decision of the council is the invention of a much later age.

WINCHESTER (975). Held in 975, by St Dunstan, in consequence of the disturbances raised by certain clerks, whom he had deprived of their churches on account of marriage and scandalous life. The well-known incident of the image of our crucified Saviour having decided in favour of the monks, is said to have occurred in this council. The clerks were condemned, and implored the intercession of the young King Edward, who entreated Dunstan to re-establish them, but in vain.—Tom. ix. Conc. p. 721. Wilkins’ *Conc.*, vol. i. p. 261.

WINCHESTER (1021). Held in 1021, under King

Canute, to confirm the exemption of the abbey of St Edmund.—Tom. ix. Conc. p. 843. Wilkins' *Conc.*, vol. i. p. 297.

WINCHESTER (1070). Held on the octave of Easter, 1070, in the presence of William the Conqueror. The three legates of Rome, Hermenfride, Bishop of Syon, and the cardinals, John and Peter, presided. Stigand of Canterbury was deposed, (1) for having retained the Bishopric of Winchester together with the Archbishopric of Canterbury; (2) for having worn the pall of his predecessor Robert, until the pope sent him a new one; and (3) for having received the pall from the anti-pope, Benedict X. Agelmar, Bishop of the East Angles, and several abbots were also deposed. Walfred, Bishop of Worcester, claimed from William certain lands belonging to his bishopric which the latter had withheld, and the claim was allowed. Thirteen canons were published.

1. Concerning the coming in of bishops and abbots by simoniacal heresy.

2. Of ordaining men promiscuously, and by means of money.

3. Of the life and conversation of such men.

4. That bishops should celebrate councils twice a year.

5. That bishops ordain archdeacons and other ministers of the sacred order in their own churches.

6. That bishops have free power in their dioceses over the clergy and laity.

7. That bishops and priests invite laymen to penance.

8. Of apostatising clerks and monks.

9. That bishops have their sees ascertained, and that none conspire against the prince.

10. That laymen pay tithes, as it is written.

11. That none invade the goods of the Church.

12. That no clerk shall bear secular arms.

13. That clerks and monks be duly revered, let him that does otherwise be anathema.—Johnson, *Ecc. Canons in ann.* Tom. ix. Conc. p. 1202. Wilkins' *Conc.*, vol. i. p. 322. *Ang. Sacr.*, vol. i. p. 5.

WINCHESTER (1071). Held probably in 1071, by Archbishop Lanfranc. Sixteen canons were published, the heads only of which remain to us.<sup>1</sup>

<sup>1</sup> These canons are by Wilkins (i. 365) assigned to a council held here in 1076.



1. That no one be allowed to preside over two bishoprics.
2. That no one be ordained by means of simoniacal heresy.
3. That foreign clergymen be not received without letters commendatory.
4. That ordinations be performed at the certain seasons.
5. Of altars, that they be of stone.
6. That the sacrifice be not of beer, or water alone, but of wines mixed with water only.
7. Of baptism, that it be celebrated at Easter or Whitsuntide only, except there be danger of death.
8. That masses be not celebrated in churches before they have been consecrated.
9. That the corpses of the dead be not buried in churches.
10. That the bells be not tolled at celebrating in the time of the Secret (*Secretum Missæ*).<sup>1</sup>
11. That bishops only give penance for gross sins.
12. That monks who have thrown off their habit, be admitted neither into the army, nor into any convent of clerks, but be esteemed excommunicated.
13. That every bishop celebrate a synod once a year.
14. That tithes be paid by all.
15. That clergymen observe continence, or desist from their office.
16. That chalices be not of wax or wood.

It was probably resolved in this council that an institution of penance for the soldiers of William of Normandy, left by the legate Hermenfride, should be executed. It is in thirteen heads.—Johnson, *Ecc. Canons*, 1078. Wilkins' *Conc.*, vol. i. p. 365.

WINCHESTER (1072). Convoked by William the Conqueror, and held in 1072; fifteen bishops were present, with Hubert, the Roman legate, and many abbots and barons. The dispute between the Archbishops of Canterbury and York was examined with care, and it was established both from ecclesiastical history and by popular

<sup>1</sup> *Secretum Missæ* is the canon of the Mass before the elevation. The bells were rung as soon as the consecration was finished, in order to excite the people to prayer. The adoration of the host was unknown at this time, but it came in shortly after.—Johnson.

tradition, that from the time of St Augustine till the last one hundred and forty years, the primacy of the see of Canterbury over the whole of Great Britain had been recognised; that the Archbishop of Canterbury had often held ordinations and synods in the very city of York itself. At the following Whitsuntide it was also decided in a synod held at Windsor, that the see of York was subject to that of Canterbury.—Tom. ix. Conc. p. 1211. (*Anglicanum.*) Wilkins' *Conc.*, vol. i. p. 324.

WINCHESTER (1076). Held in 1076, by Archbishop Lanfranc, who made a speech, still extant, in which he endeavoured to prove that the primacy of England and Ireland belonged to Canterbury. Six canons were published.

1. Forbids canons to have wives. Enacts that such priests, as live in castles and villages, be not forced to dismiss their wives if they have them. Forbids such as have no wives to marry, and bishops to ordain in future any who do not declare that they have no wife.

2. Forbids to receive a clerk or monk without letters from his bishop.

3. Forbids the clergy to pay any service for his benefice but what he paid in the time of King Edward.

4. Laymen accused of any crime, to be excommunicated after the third summons to appear before the bishop, if they refuse.

5. Declares a marriage made without the priest's benediction, to be a state of fornication.

6. Forbids all supplantation<sup>1</sup> of churches.—Johnson, *Ecc. Canons*. Tom x. Conc. p. 351. Wilkins' *Conc.*, vol. i. p. 367.

WINCHESTER (1139). Held August 29, 1139, under Archbishop Theodore, against King Stephen, who had seized upon certain houses belonging to the churches of Salisbury and Lincoln, and thrown the two prelates into prison. Stephen himself was cited to appear before the council. Henry, Bishop of Winchester, the pope's legate, complained of the injury done to the cause of religion by those who plundered the property of the Church upon the plea of the ill conduct of the bishops. He required that

<sup>1</sup> "Supplantation of Churches," *i.e.*, stripping them of their endowments, upon the plea of their having no written document to show, which but few of the holders of the old Saxon foundations could do.

the king should begin by re-establishing the injured bishops, who, by the common law, were incapacitated from pleading on account of their seizure. The king sent a warning to the bishops, that none of them should have the boldness to make complaint to Rome against him. Upon this, the council broke up without settling anything, for the king refused to submit to the judgment of the prelates, and the latter did not think it advisable to employ ecclesiastical censures against him upon their own responsibility, and surrounded as they were by his power.—Wilkins' *Conc.*, vol. i. p. 419. Tom. x. Conc. p. 1014.

WINDSOR (1070). [*Concilium Windoriense*, or *Windle-shoreense*.] Held on Whitsunday 1070, in which Agelric, Bishop of the South Saxons, was deprived, and committed to prison at Marlborough; no crime was imputed to him, and the sole object of the proceeding seems to have been to make room for a Norman. Several abbots were in like manner deposed at the same time.—Johnson, *Ecc. Canons*. Tom. ix. Conc. p. 1203.

WINDSOR (1114). Held in 1114, April 26; in which Ralph, Bishop of Rochester, was elected to the see of Canterbury, vacant during the five preceding years. Some of those present at the council opposed the election of Ralph on the ground that since the time of Archbishop St Augustine none but regulars had been appointed to the see, with one exception, viz., Archbishop Stigand, whom the pope deposed. They proposed the Abbot of Abingdon.—Tom. x. Conc. p. 793.

WIRTZBURG (1287). [*Concilium Herbipolense*.] Held March 18, 1287, in the presence of the Emperor Rudolph, by the legate, John, Bishop of Tusculum, assisted by four archbishops, viz., those of Mayence, Cologne, Saltzburg, and Vienna, some of their suffragans, and many abbots. Forty-two canons were published.

The first five relate to the moral conduct and manner of life of clerks. Enjoins them not to frequent taverns, nor play with dice, and to dress according to their calling.

7. Forbids to celebrate two masses in one day, except in a case of necessity.

8. Orders that the Body of our Lord shall be carried with proper solemnity to the sick, and to women near the time of their delivery.

10. Forbids to hold two vicarages.

14. Orders those who have received investiture at the hands of laymen, to resign their benefices into the bishop's hands, to whom the collation properly belongs.

15. Forbids any fee for the nuptial benediction and for funerals.

28. Forbids to fortify a church without the bishop's consent.

29. Forbids to excommunicate wives or mothers on account of their deceased husband's or children's debts, except they have succeeded to their property.—Tom. xi. Conc. p. 1318.

WORCESTER (601). [*Concilium Wigornienne.*] See OAK, AUGUSTIN.

WORCESTER (1240). Held July 26, 1240, by the Bishop Walter of Chanteloup. Fifty-nine constitutions were published, which, amongst other things, enjoin to baptise conditionally in doubtful cases, but always with trine immersion. Forbids to celebrate mass before having said prime, to plight troth except when fasting, and to observe any particular day or month for marriage. It is also ordered that any person desiring to confess to any other than his own priest, shall first modestly ask permission of the latter.—Tom. xi. Conc. p. 572. Wilkins' *Conc.*, vol. i. p. 665.

WORMS (829). [*Concilium Vormatiense.*] Held in 829. Several regulations were published, one of which condemns the ordeal by cold water: a treatise written by Agobard against these practices is still extant.—Tom. vii. Conc. p. 1669.

WORMS (868). Held May 16, 868, in the presence of Louis of Germany, to which all the bishops of his kingdom were cited. Having drawn up a confession of faith, in which the procession of the Holy Spirit from the Father and Son was clearly stated, the Council proceeded to publish forty-four canons.<sup>1</sup>

1. Forbids to administer holy baptism except at Easter and Whitsuntide, unless in a case of necessity.

2. Orders that the chrism be consecrated by the bishop only.

3. Forbids bishops to exact any fee or present for the

<sup>1</sup> Labbe adds thirty-six more, which, however, appear to have been enacted in some other council held at Worms.

consecration of a church ; also forbids them to consecrate any church except there be a writing under the hand of the founder, confirming the foundation, and signifying what endowment he has given.<sup>1</sup>

4. Forbids to offer upon the altar for the eucharist anything save bread, and wine mixed with water. States that wine and water should be used, "*quia videmus in aqua populum intelligi, in vino vero ostendi sanguinem Christi,*" and thus, by the union of the water with the wine, the union of Christ with His Church.

5. Approves the regulations of St Gregory, upon the subject of single and trine immersion.

6. Gives to the bishop, and not to the founders, the disposal of the revenues of new churches.

7. Orders that all offerings and revenues belonging to a church be divided into four portions ; one for the bishop, the second for the clerks serving the church (according to their zeal and diligence), the third for the poor, and the fourth to the fabric.

9. Orders the celibacy of the clergy.

13, 14. Forbid excommunication, without weighty and sufficient cause, and declares that the bishop so excommunicating without sufficient cause, shall be deprived of the communion of the neighbouring bishops.

15.<sup>2</sup> Enacts that when a robbery shall have been committed in any monastery, the thief being unknown, the abbot or some other priest shall celebrate mass, at which all the inmates shall attend, in order by this to prove severally their innocence.

16. Excommunicates bishops who refuse to attend synods, or who retire before the conclusion of business.

17. Orders bishops keeping sporting dogs, or birds, to be suspended for three months ; a priest, two ; and a deacon, one.

19. Excommunicates and suspends priests who refuse to obey their bishop.

22. Forbids those who, having been in their infancy

<sup>1</sup> The canon concludes thus : "*Nam non levis est ista temeritas, si sine luminaribus, vel sine substantiali sustentatione eorum qui ibidem servaturi sunt, tanquam domus privata, consecratur ecclesia.*"—*See C. BRAGA, 572. can. 5.*

<sup>2</sup> This canon is by some considered to be spurious.

offered by their parents to some monastery, for the service of God, and who have been accordingly brought up to the regular life, when they come to the age of puberty, to renounce that life, and return into the world.

26. Declares that a man who has murdered a priest shall neither eat meat nor drink wine, but fast on every day, except festivals, till the evening ; that he shall never carry arms, never go except on foot, nor enter a church for the space of five years ; after which he may enter the church, but shall still not be received to communion. At the expiration of ten years he may be received, but shall fast three times a-week to his life's end.

28. Orders that a madman who has killed any one shall be put to a light penance should he ever recover his senses.

31. Orders that the Holy Eucharist be given to lepers.—Tom. viii. Conc. p. 941.

WORMS (1076). Held in 1076, at which the Emperor Henry declared that Gregory 7th ought not to be regarded as pope.

WORMS (1122). Held 8th September 1122. The emperor, in the assembly, renounced his claim to confer investiture by the ring and staff, and the pope confirmed to him the right of conferring the regalia by the sceptre.—Tom. x. Conc. p. 889.

## Y.

YORK (1195). [*Concilium Eboracense.*] Held on the 14th and 15th of June 1195, in the church of St Peter at York, by Hubert Walter, Archbishop of Canterbury, legate and chancellor of England. No other bishop was present in the council, which was attended by Simon, the dean of the church, the precentor, the Archdeacons of Nottingham and Cleveland, the chancellor, Robert, the Provost of Beverley, and some of the canons, with almost all the abbots, priors, officials, deans, and pastors of the churches in the diocese of York. Pope Celestine III. appears to have suspended Geoffry, Archbishop of York (son of the fair Rosamond), from the exercise of all his episcopal functions, and a few years before had cut off from his

province the whole of Scotland, which he made immediately subject to the see of Rome. Nineteen constitutions were published.

1. Relates to the administration of the holy communion ; directs that the minister shall take care that bread, wine, and water be provided for the sacrifice, that it shall not be celebrated without a lettered minister, that the host be kept in a decent Pyx, and renewed every Lord's day.

2. Directs that the host be carried to the sick with suitable solemnity.

3. Orders archdeacons to take care that the canons of the mass be corrected according to some approved copy.

4. Forbids to impose masses as part of penance, in order to obtain money for saying them. Forbids also priests to make bargains for celebrating masses.

5. Ordains that no more than two or three persons shall take a child out of the sacred font ; that a child found exposed shall be baptised, whether it be found with salt or without, for that cannot be said to be iterated which was not known to have been done before.

6. Forbids deacons, except in cases of urgent necessity, to baptise, administer the body of Christ, or enjoin penance at confession. Charges priests, when desired to baptise a child, or administer the communion to the sick, to make no delay.

7. Directs that parsons and vicars shall take care that their churches are kept in proper repair.

8. Directs that in all ministrations the proper ornaments shall be used.

9. Orders that the chalice shall be of silver.

10. Orders all clerks to preserve their crown and tonsure, under pain of losing their benefices, if they have any, and of being forcibly clipped by the archdeacon or dean, if they have not.

11. Forbids priests to go about in copes with sleeves ; orders them to wear suitable apparel.

12. Forbids any money to be taken by the judge in ecclesiastical causes.

13. Orders that the tithe be paid to the church first, before the wages of the harvestmen, &c.

14. Forbids monks to take estates to farm, and to leave their houses without reasonable cause.



15. Forbids nuns to leave the verge of their monastery, unless in the company of their abbess or prioress.

16. Forbids laymen to farm churches or tithes.

17. Orders that every priest shall annually excommunicate, with candles and bells, those who forswear themselves.

18. Requires priests to abstain from drinking bouts, and taverns. Forbids them, under pain of suspension, to keep concubines in their own houses, or in the houses of others.

19. Orders that when any one is suspected of a crime on public report, the dean of the place shall familiarly admonish him thrice ; if he do not thereupon reform, the dean shall reprove him in conjunction with two or three more with whom he has lost his reputation ; if he cannot be reformed by this means, the dean shall bring the matter before the chapter, in order that the accused may be either punished, or canonically purged.—Wilkins' *Conc.*, vol. i. p. 501. Johnson, *Ecc. Canons*. Tom. x. Conc. p. 1791.

YORK (1252). On disputes between the priests and parishioners about church ornaments.

YORK (1363). Held about the year 1363, by John Thorsby, Archbishop of York. Five fresh constitutions were published, and seven constitutions published by Archbishop Zouche in a provincial synod held at Thorp, in 1347, confirmed.

1. Forbids to hold markets, pleadings, &c., in churches, churchyards, and other holy places, on the Lord's-day, or other holy days.

2. Forbids the performance of plays and vanities in churches on vigils.

3. Relates to the salaries to be assigned to stipendiary priests and chaplains, and renews a constitution made by William Greenfield, Archbishop of York, which assigns a salary of not less than five marks. Also renews the seven constitutions made by Archbishop Zouche, at Thorp, in 1347, viz.,

1. Relating to the stipends to be assigned to assisting priests, &c. 2. Concerning the overlaying of children. 3. Concerning the obstruction offered by tithe-payers to those who take it, and declares that some hindered the tithe-owner from carrying it by the accustomable way, and compelled him to take it by intricate and round-about paths ; others forbade him to carry it until all their own corn was

carried, and maliciously permitted the tithe to be trampled upon and destroyed. 4. Forbids to give away property at death to the injury of the Church's rights, and those of the king's relations, &c. 5. Forbids priests to wear ridiculous clothes, and to seek glory from their shoes; declares that many priests did, "out of an affection to show their shapes," in defiance of the canons, wear clothes so short as not to come down to the knees. 6. Relates to the trying of matrimonial causes. 7. Forbids clandestine marriages, and orders that the banns be published on three several solemn days.

4. States how the above statute was in some particulars modified in another provincial council.

5. Specifies, for the guidance of rectors, vicars, and other confessors, thirty-seven cases, which were to be reserved, either for the judgment of the archbishop, and his penitentiary, or for that of the pope; and orders, that in each of these cases, the offender shall be sent to the archbishop, or his penitentiary, unless he be in danger of death, with letters granted to him free of cost, explaining his case.—Johnson, *Ecc. Canons*. Tom. xi. Conc. Appen. 2482.

YORK (1444). Held in 1444, by John Kemp, Archbishop of York, and Cardinal of Balbina, in a provincial synod. Two constitutions were published.

1. Is with little variation the same with the fifth constitution of Merton, A.D. 1305.

2. Lays certain restrictions upon the sale of trees, woodlands, &c., and upon the granting of rights, rents, pensions, &c., by abbots, priors, and other administrators of church goods.—Johnson, *Ecc. Canons*.

YORK (1466). Held April 26, 1466, in the metropolitan church of York, by George Neville, archbishop. From various causes connected with the state and liberty of the Church, it was assembled without a royal brief. Eleven constitutions were published.

1. Is the same with the ninth constitution of Lambeth, A.D. 1281.

2. Is the same with the fifth constitution of Westminster, A.D. 1343.

3. Is the same with the ninth constitution of Westminster, A.D. 1343.

4 and 5. Are the same with the twelfth constitution of

Westminster, A.D. 1343, *mutatis mutandis*, against the obstructors of ecclesiastical process.

6. Is the same with the last constitution of Westminster, A.D. 1343.

7. Declares that some questors,<sup>1</sup> in defiance of the decrees of the Council of Lateran, 1215, had, with extreme impudence, granted indulgences to the people of their own will, had dispensed with vows, absolved for murders; had, for a sum of money, relaxed a third and fourth part of the penance enjoined, had falsely affirmed that they had drawn out of purgatory three or more souls of the parents or friends of those who had given them alms, and conveyed them to the joys of paradise; that they had, moreover, absolved such as had been excommunicated by the ecclesiastical judges, buried suicides in the churchyards, and done all sorts of like abominations. Orders, in consequence, that the decrees of Lateran and Vienne (A.D. 312), which restricted the operations of the questors, to be rigidly enforced, and subjects to a fine of forty shillings, any rector, vicar, &c., who shall admit any such questor to preach contrary to the form prescribed. The fine to be applied to the fabric of the cathedral church of York.

8. Declares parishioners who attend a chapel of ease instead of their parish church, and contribute to the repair of it, shall nevertheless be held bound to contribute to the fabric of the mother church, and to support the other burdens thereof, at the discretion of the ordinary; and orders further, that if they refuse so to contribute, the said chapels shall be interdicted, and no service performed in them.

9. Forbids abbots, priors, and provosts, to permit any of the religious belonging to their several houses, to dwell alone out of the verge of their monasteries, in their manors, or churches, under penalty of paying forty shillings towards the fabric of York Minster. The religious vagabond himself to be deemed an apostate.

10. Forbids, under pain of excommunication, any ecclesiastical or secular person, to arrest, cite, force out, or cause

<sup>1</sup> "Questors," or "pardon-mongers,"—friars employed to dispense pardons and indulgences, under certain restrictions. This abuse, which subsequently rose to a great height, was abolished in the Council of Trent, sess. v. c. 2; sess. xxv. c. 9.

to be arrested, cited, or forced out any man that is in church, during the celebration of the Divine offices.

11. Is the same with the fifth constitution of Merton, A.D. 1305, except that no mention is made of the tithe of wine, whereas it speaks of the tithe of coal where it is dug, and of the tithe of saffron.

After these constitutions follow the constitutions of Archbishop Kemp, published in 1444, as given in the preceding council.—Johnson, *Ecc. Canons*. Tom. xiii. Conc. p. 1423. Wilkins' *Conc.*, vol. iii. p. 599.

## Z.

ZELLA (418). [*Concilium Tellense* or *Teleptense*.] Held in 418, at Zella, or Tella, in the province of Byzacena, in Africa, Donatianus, Bishop of Zella, presiding. Various regulations were made.

1. Enacts that no man shall be admitted to holy orders who has served in war after baptism.

2. Enacts that every bishop shall be consecrated by three bishops, with the consent of the metropolitan, and that of the bishops of the provinces, expressed in writing.

3. Declares that one bishop only cannot consecrate another, except in the Roman Church.

4. Exhorts bishops, priests, &c., to observe continence.

8. Directs that the Montanists and Novatianists shall be admitted into the Church by imposition of hands.—Tom. ii. Conc. p. 1577. (*See C. ROME*, 386.)



## APPENDIX.

## APPENDIX I.

*An INDEX to LATIN NAMES OF PLACES in which Councils have been held, giving their Modern Designations and Ecclesiastical Situations; compiled from the "Géographie des Conciles" of the Abbé Dufresnoy, and the Index of Labbe and Cossart.*

The Latin names of places now extinct, which, therefore, have no corresponding modern name, and many of those which exactly correspond with the modern name, are, for the sake of brevity, omitted. When the modern name of any place is uncertain, an asterisk (\*) is annexed to it.

The ecclesiastical situation of some places, owing to the changes which from time to time have taken place, dioceses, &c., will be found to vary at different periods; this has, as far as was possible, been noticed. Thus Turin, which was at one time a bishopric in the province of Milan, is now itself an archiepiscopal see, which is expressed thus:—

	PROVINCE.	DIOCESE.
Turin	Milan, now Turin	Turin.

LATIN NAME.	MODERN NAME.	SITUATION.	ECCLESIASTICAL PROVINCE.	DIOCESE.	
ABRINCÆ	Avranches	France	Rouen	Avranches	C. Abrincense.
Ædua, or Augustodunum	Autun	Burgundy	Lyons	Autun	C. Augustodunense, or Æduense.
S. Ægidii fanum	S. Gilles	France	Narbonne	Nîmes	C. apud S. Ægidium.
Ænhamum	Ensham	England	Canterbury	Oxford	C. Ænamense.
Agatha	Agde	France	Narbonne	Agde	C. Agathense.



	S. Maurice	Switzerland			Syon in Valais	
Aganum	...	...				C. Agaunense.
Agrippina, <i>see</i> Colonia A.					...	...
Albensium Civitas	Viviers	Depart. Herault.			...	...
Albia	Albi	Languedoc			...	C. Albiense.
Altemium	Altheim	Alsace	Albi	...	...	C. Altheimense.
Altinum	Altino	Italy	Aquila	...	...	C. Altinense.
Ambianum	Amiens.	...			...	...
Andegavum	Angers	Anjou	Tours	...	Angers	C. Andegavense.
Ansa	Anse	France, on the Saône	Tours	...	Lyons	C. Ansanum.
Aquæ-Grani, or Aquæ Granum	Aix-la-Chapelle	...			Liege	C. Aquigranense.
Aqua Sextia	Aix	Provence	Aix		...	C. Aquense.
Aquileia	Aquileia	Italy	Aquileia		...	C. Aquiliense.
Arausio	Orange	Provence	Arles		Orange	C. Arausicanum.
Arelate	Arles	Provence	Arles		...	C. Arelatense.
Argentina	...	Strasbourg			...	...
Armachia	Armagh	Ireland	Armagh		...	C. Armachense.
Arrebatia	Arras	France			...	C. Arrebatense.
Arvernia	Auvergne	France	Bourges	...	Auvergne	C. Arvernense.
Asturica	Astorga	Spain	Lugo in Galicia	...	Astorga	C. Asturicense.
Attinacum	Attni	Champagne		...	Rheims	C. Attiniacense.
Avenio	Avignon	Provence	Avignon	...	...	C. Avenionense.
Aventicum	Avenche or Wifflisburg in Switzerland	...			...	...
Audomaropolis	land	Artois				
Augusta Vindelicorum	S. Omer	Suabia	Cambrai		S. Omer	C. Audomarense.
Augustodunum, <i>see</i> Ædna.	Augsburg	...	Mayence	...	Augsburg	C. Augustanum.
Aurelia	Orleans	France			...	...
Ausci or Auxum	Auch	Gascony	Sens, now Paris		Orleans	C. Aurelianense.
Ausa	Vigne	Spain	Auch	...	...	C. Auscense.
Autissiodorus	Auxerre	France	Sens	...	Auxerre	C. Autissiodorensis.

LATIN NAME.	MODERN NAME.	SITUATION.	ECCLESIASTICAL PROVINCE.	DIOCESE.	
BALGENCIACUM	Beaugenci	France	Sens now Paris	Orleans	C. Balgenaciense.
Barcinona	Barcelona	Catalonia	Tarragona	. . . . .	C. Barcinonense.
Barium	Bari	on the Adriatic	Bari	. . . . .	C. Barensis.
Basilea	Basle	Switzerland	Besançon	Basle	C. Basiliense.
Becancelda	Bapchild	Kent	Canterbury	. . . . .	C. Becanceldense.
Bellovacum	Beauvais	France	Rheims	Beauvais	C. Belvacense.
Benningdona	Beningdon*	in Mercia	. . . . .	. . . . .	C. Benningdonense.
Berghamstedum	Bursted near Maidstone*	Kent	Canterbury	Canterbury	C. Berghamstedense.
Bisuntium, <i>see</i> Vesontio.					
Bitteræ	Besiers	Languedoc	Narbonne	Besiers	C. Biterrense.
Biturigæ or Bituricæ	Bourges	Guienne	Bourges	. . . . .	C. Bituricense.
Bonna	Bonn	on the Rhine	. . . . .	. . . . .	C. Bonnense.
Bononia	Bologna	Italy	Bologna	. . . . .	C. Bononiense.
Borcoducensis	Bois-le-duc, or Bordue	...	...	...	...
Bostra	Boussereth	Arabia	Antioch	. . . . .	C. Bostrenum.
Bracara Augusta	Braga	Portugal	Braga	. . . . .	C. Bracarense.
Brandanfordia	Brentford*	England	Canterbury	London	C. Brandanfordiense.
Brixeneuse	Brixen in Germany	...	...	...	...
Brixia	Brescia	Italy	Milan	Bresse	C. Brixienne.
Burdigala	Bordeaux	France	Bordeaux	. . . . .	C. Burdegaleuse.
Buraburg	. . . . .	Germany	Mayence	. . . . .	C. Buraburgense.
CABILLO	Chalons sur Saône	Burgundy	Lyons	Chalons sur Saône	C. Cabilonense.
Cadomus	Caen	Normandy	. . . . .	Bayeux	C. Cadomense.
Cæsaraugusta	Sarragossa	Aragon	Sarragossa	. . . . .	C. Cæsaraugustanum.

Cala	Chelles	on the Marne	Sens, now Paris	Paris	C. Calense.
Calchutum	Kelcheth*	Lancashire	York	Chester	C. Calchutense.
Calna	Calne	Wiltshire	Canterbury	Salisbury	C. Calnese.
Cameraum	Cambrai	French Flanders	Canbrai	..	C. Cameracense.
Caminense	Cammin	France	Prussian States.	..	C. Coprinaciense.
Campaniacum	Cognac	France	..	..	C. Cantuariense.
Cantuarium	Canterbury	Kent	Canterbury	..	C. Carisiacense.
Cantuarium or Dorovernum	Chiersy, or Cressy	on the Serre	..	Chartres	C. Carnotense.
Carisiacum	Chartres	France	Paris, formerly Sens	Carpentras	C. Carpentoracense.
Carnotum	Carpentras	..	Avignon formerly Arles	Poitiers	C. Carrofense.
Carpentoracte	Charroux	Poitou	Bordeaux	Cashel	C. Cassiliense.
Carrofum	Cashel	Ireland	Dublin, formerly Cashel	Angers	C. apud Castrum Gonteriense.
Cassilia	Château-Gontier	on the Maine	Tours	Soissons	C. apud Castrum Theodoricense.
Castrum Gonterii	Château Thierry	France	Rheims	Chalons-sur-Marne	C. Catalaunense.
Castrum Theodorici	Châlons-sur-Marne	Champagne	Rheims	Mons	C. Cenomanense.
Catalanum	Mans	Maine	Tours	..	C. Cirtense.
Cenomanum	Certes or Constantine	Numidia	..	..	C. Claromontanum.
Cirta	Clermont	Auvergne	Bourges	Clermont	C. Clipiacense.
Clariomontium	Clichy near Paris	on the Seine	..	..	C. Cloveshonense.
Clapiomacum	Cloveshoo*	Probably cliff near Rochester	..	..	C. Colonienae.
Cloveshovia	Cologne	on the Rhine	Cologne	Soissons	C. Compendiense.
Colonia Agrippina	Compiègne	France	Rheims	Toledo	C. Complutense.
Compendium	Alcala	Toledo	Treves	Treves	C. Confluentinum.
Complutum	Coblentz	on the Rhine	..	..	C. Constantiense.
Confluentes	Constance	Germany	..	..	..
Constantia	..	..	..	..	..
Coprinicum, see Campiniacum.	..	..	..	..	..

LATIN NAME.	MODERN NAME.	SITUATION.	ECCLESIASTICAL PROVINCE.	DIOCESE.	
Corduba Coyacum Curiensis	Cordova Coyaco Chur.	Spain Asturia	Seville Compostella	Cordova Oviedo	C. Cordubense. C. Coyacense. ...
DENGOLVIA Dertusa Diampera Diedenhoven, or Thionville Dionysiopolis Divio	Bavaria. Tortosa Diamper Theodonis villa. S. Denys Dijon	... Catalonia Coromandel ... near Paris Burgundy	... Tarragona Meliapor ... Sens, now Paris Lyons	Tortosa . . . . Paris Dijon, formerly in the diocese of Langres Rheims	... C. Dertusanum. C. Diamperense. ... C. apud S. Dionysium. C. Divionense.
Duziacum EBORACUM Ebrudunum Eburum Edua, <i>see</i> Augusto- dunum. Eliberis Emerita Augusta	Douzi York Embrun Olmutz. ... Elvira Merida	Champagne England France ... ... Spain Spain	. . . . . York Embrun ... ... Seville Merida, transferred to Compostella	. . . . . . . . . Elvira . . . . .	C. Duziacense. C. Eboracense. C. Ebrudunense. ... ... C. Eliberitanum. C. Emeritense.
Engilenheim Epao or Epauna Erphordia Esthonia Exonia Eystettense, also Aureatense	Engelheim Yene Erfort Revel. Exeter Eichstadt.	. . . . . . . . Thuringia ... England ...	. . . . . Vienne Mayence ... Canterbury ...	. . . . . Bellay . . . . Exeter ...	C. Engilenheimense. C. Epaoense. C. Erphordienne. ... C. Exoniense. ...

FINCHALA Ad Fines or Macra	Finchal Fimes	England Champaigne	York Rheims	Durham Rheims	C. Finchalense, C. Finibus, or apud S. Macram.
Floriacum	Abbey of Fleury	France	Sens, now Paris	Orleans	C. Fioriacense.
Forum Julii	Friuli	Istria	Aquilea	Friuli	C. Forojulienne.
Francfordia	Francfort	on the Maine	Mayence	Mayence	C. Francofordienne.
Frideslaria	Frislat	Spain	Mayence	Mayence	C. Frideslariense.
Fussallanum	Fussel	Spain	Mayence	Mayence	C. Fussallanense.
Fuxum	Foix	Languedoc	Mayence	Toulouse	C. Fuxense.
Ferda	Verden	Languedoc	Mayence	Mayence	...
S. GENESIUS	S. Genez	near Lucca	Mayence	Mayence	C. apud S. Genesium.
Gentiliacum	Gentilly	near Paris	Mayence	Mayence	C. Gentiliacense.
Gerunda	Gerona	Catalonia	Tarragona	Gerona	C. Gerundense.
Glocestria	Gloucester	England	Canterbury	Gloucester	C. Glocestriense.
Gratelea	Grateley	England	Canterbury	Winchester	C. Grateleanum.
HAENIA	Copenhagen	Denmark	Canterbury	Canterbury	C. Hafniense.
Hedtfeldia	Hatfield	Hertfordshire	Canterbury	Lincoln, now St Albans	C. Hedtfeldense.
Helena	Elne	Rousillon	Mayence	formerly a bishop- ric, now diocese of Perpignan	C. Helenense.
Herbipolis or ceburgum	Wurzburg	on the Maine	Mayence	Wurzburg	C. Herbipolense.
Herudfordia	Hertford	Hertfordshire	Canterbury	Lincoln, now St Albans	C. Herudfordiense.
Hierosolyma	Jerusalem	Andalusia	Seville	Mayence	C. Hierosolymitanum.
Hispalis	Seville	Andalusia	Seville	Mayence	C. Hispalense.
IACCA	Iaca	Arragon	Saragossa	Iaca	C. Iaccetanum.
Ilerda	Lerida	Catalonia	Tarragona	Lerida	C. Ilerdense.
Insula	Lille	Provence	Mayence	Mayence	C. Insulanum.
Iotrum	Tonarre	near the Marne	Sens, now Paris	Meaux	C. Iotrense.

LATIN NAME.	MODERN NAME.	SITUATION.	ECCLESIASTICAL PROVINCE.	DIOCESE.	
JULIOBONA Juvavia	Lillebonne Salzburg	Normandy Austria	Rouen Salzburg	Rouen	C. Juliobonense. C. Salisburgense.
KINGSBURIA Kingostonium	Kingsbury Kingston	Dorsetshire on the Thames	Canterbury Canterbury	Salisbury Winchester, now Rochester	C. Kingsburiense. C. Kingstoniense.
Kirtlingtonium	Kirtlington	England	Canterbury	Oxford	C. Kirtlingtoniense.
LAMBETHA	Lambeth	near London	Canterbury	Winchester, now Rochester	C. Lambethense.
Lanciaia Landava	Lancisi Landaff	Poland Glamorganshire	Canterbury Tours	Gnesen Landaff	C. Lanciense. C. Landavense.
Langesium	Langeais	Touraine	Canterbury	Landaff	C. Langesiense.
Lateranum, formerly Basilica Constantiniana	Lateran, the first Patriarchal Church of Rome, now Church of S. John	.....	Tours	.....	C. Lateranense.
Latiniacum Laudanum, or Lugdunum Clavatum	Lagni Laon	on the Marne Picardy	Sens, now Paris Rheims	Paris Laon	C. Latiniacense. C. Laudunense.
Lauriacum	Lorris	Anjou	Milan	Lodi	C. Lauriacense.
Laus Pompeia	Lodi	Lombardy	.....	.....	C. Laudense.
Lausdunum	Loudan	Poitou	.....	.....	C. Lausdunense.
Lavantum	Lavantz	Laventium	.....	Salzburg.	...
Legio	Leon	Spain	Compostella, formerly Braga	Leon	C. Legionense.
Lemovicæ	Limoges	Limosin	Bourges	Limoges	C. Lemoviciense.
Leodium	Liege, <i>Luttick</i>	on the Meuse	Cologne	Liege	C. Leodiense.
Leopol	Lemberg.	...	.....	.....	...
Lexovium	Lisieux	Normandy	Rouen	Lisieux	C. Lexoviense.
Lincolnia	Lincoln	England	Canterbury	Lincoln	C. Lincolnense.

Lingacopa	Linkoping	Gothland	Upsala	Linkoping	C. Lincopense.
Lingonæ	Langres	Champagne	Lyons	Langres	C. Lingonense.
Liptinæ	Lepines	Hamault	Cambray	Cambray	C. Liptinense.
Lotharingia	Lorraine.	...	...	...	...
Lucus	Lugo	Galicia	Compostella	Lugo, formerly metropolitan	C. Lucense.
Lugdunum	Lyons	France	Lyons	...	C. Lugdunense.
Lumbaria	Lombez	Languedoc	Toulouse	Alby	C. Lumbariense.
Lutetia	Paris	France	Paris	...	C. Luteciense.
MACRA, <i>see</i> Ad Fines.	...	...	...	...	...
Magalona	Maguelona	Island on the coast of Languedoc	Narbonne	Maguelona, see now transferred to Montpellier	C. Magalonense.
Magdunum	Mehun	on the Loire	...	Orleans	C. Magdunense.
Magfeldium	Maghfield — Mayfield	England	Canterbury	Chichester	C. Magfeldense.
Mantala	Mantuala	Dauphiné	...	Vienne	C. Mantalense.
Mantua	Mantua	Lombardy	Aquilea	Mantua	C. Mantuanum.
Marchiacum	Marsiac	Gascony	Auch	Auch	C. Marchiacense.
Massilia	Marseilles	Provence	Arles	Marseilles	C. Massiliense.
Matiscona	Mâcon	Burgundy	Lyons	Mâcon	C. Matisconense.
Matritense, or Madridense	Madrid	Spain	Toledo	Madrid	C. Madritense
S. Maxentii fanum	S. Maxent	France	Bordeaux	Poitiers	C. apud S. Maxentium.
Mechinia	Malnes	Belgium	Malnes	...	C. Mechliniense.
Mediolanum	Milan	Lombardy	Milan	...	C. Mediolanense.
Mediomatrices, <i>see</i> Metæ.	...	...	...	...	...
Meldi	Meaux	on the Marne	Paris, formerly Sens	Meaux	C. Meldense.
Melodunum	Melun	near Paris	Sens	Melun	C. Melodunense.
Melphis	Melfi	Naples	Manfredonia	Melfi	C. Melphitanum.
Memphis	same with Cairo	Egypt	...	...	C. Memphiticum.
Menevia	S. David's	Wales	Canterbury	S. David's.	...



LATIN NAME.	MODERN NAME.	SITUATION.	ECCLESIASTICAL PROVINCE.	DIOCESE.	
Mertona	Merton	England	Canterbury	Winchester, now	C. Mertonense.
Metæ	Metz	Lorraine	Treves	Rochester	C. Metense.
Mimidonensis	Mimido	Minden.	...	Metz	...
Misnensis	Meissen, ancient capital of Misnia.	...	...	...	...
Monasterium, or Migarnesurdensis, <i>i. e.</i> , Mimigernford, the <i>old</i> name	Munster.	...	...	...	...
Moguntia	Mayence	on the Rhine	Mayence	...	C. Moguntinum.
Mons-Pessulanus	Montpellier	Languedoc	Narbonne	Montpellier	C. Montispessulani.
Mons S. Mariæ	Mount S. Marie	near Paris	...	Soissons	C. Montis S. Mariæ Tardanensis.
Tardanensis	...	Terouenne.	...	...	...
Morinorum civitas	...	Russia	Moscow	...	C. Moscoviense.
Moscovia	Moscow	Champaigne	...	Rheims	C. Mosomense.
Mosomum	Mouson	Lombardy	Bologna, formerly	Modena	C. Mutinense
Mutina	Modena	...	Ravenna	...	...
NANNETES	Nantes	Bretagne	Tours	Nantes	C. Nannetense.
Narbo	Narbonne	Languedoc	Narbonne	...	C. Narbonense.
Neapolis	Napoli	Palestine	...	...	C. Neapolitanum.
Nemausus	Nîmes	Languedoc	Narbonne	Nîmes	C. Nemausense.
Nemetes	Nemetensis P.	...	<i>Spiræ</i> .	...	...
Nesterfelda	Nesterfeld	England	...	...	C. Nesterfeldense.
Nidda	River Nid	Northumberland	...	...	C. Niddanum.
Noviomum	Noyon	Isle of France	Rheims	Noyon	C. Noviomense.
Novus Mercatus	Newmarket, or Neuf Marché	England	...	...	C. apud N. M.
		Normandy	...	...	...

OSCA	Huesca	Aragon	Saragossa, formerly Tarragona	Huesca	C Oscense.
Oslaveslenum*	Oslaveslen*	Kingdom of Mercia			
Ovetum	Oviedo	Asturias	Compostella	Oviedo	C. Oslaveslense.
Oxonium	Oxford	England	Canterbury	Oxford	C. Ovetense.
PADERBORNA	Paderborn	Westphalia	Mayence	Paderborn	C. Oxoniense.
Palentia	Palencia	Spain	Burgos, formerly Toledo	Palencia	C. Paderbornense.
Pampilona	Pampeluna	Navarre	Burgos, formerly Toledo	Pampeluna	C. Palentinum.
Papia, <i>see</i> Ticinum.	...	...	...	...	Pampilonense.
Patavium	Padua	Italy	Aquilea	Padua	...
Pennafidelis	Passau	...	Salzburg.	...	C. Patavinum.
Perthum	Pennafiel	Old Castille	...	...	...
Pharum	Perth	Scotland	...	...	C. Pennafidelis.
Picenium	Whitby	Yorkshire	York	York	C. Perthense.
Pictavium	Pisinensis	Pavia.	...	...	C. Pharense.
Pipewella	Poitiers	France	Bordeaux	Poitiers	...
Pisce	Pipwell Abbey	Northamptonshire	Canterbury	Peterborough	C. Pictavense.
Pisciacum	Pisa	Tuscany	Pisa	...	C. Pippewellense.
Pistæ	Poissi	France	Paris	Chartres	C. Pisanum.
Placentia	Pistres	near the Seine	...	Rouen	C. Pisciace.
	Placenza	Lombardy	Bologna, formerly Ravenna	Placenza	C. Pistense.
Pons Audemari	Pont-Audemmer	Normandy	Rouen	...	C. Placentinum.
Posonium	Presburg	Hungary	...	Lisieux	C. apud Pontem A.
Posnaniensis	Posen	(in Polish, Pognan).	...	Gran	C. Posoniense.
Praga	Prague	Bohemia	Prague	...	...
Prieneste	Paestrina.	...	...	...	C. Pragensc.
	The Oak	A place near Chalcedon, in Bithynia	...	...	...
AD QUERCUS	S. Quentin	Vernandois	Rheims	Noyon	C. ad Quercum.
Quintinopolis					C. Quintinopolitanum.

LATIN NAME.	MODERN NAME.	SITUATION.	ECCLESIASTICAL PROVINCE.	DIOCESE.	
RADINGA	Reading	Berkshire	Canterbury	Oxford	C. Radingense.
Ratisbona, or Reginoburgum	Ratisbon	on the Danube	Salzburg	Ratisbon	C. Ratisponense.
Ravenna, or Emilia	Ravenna	on the Adriatic	Ravenna	. . . . .	C. Ravennate.
Redonce	Rennes	Bretagne	Tours	Rennes	C. Redonense.
Regia Ticina, see Ticinum.	...	...	...	...	...
Regium	Riez	Provence	Aix	Riez	C. Regiense.
Rhemi	Rheims	Champagne	Rheims	. . . . .	C. Remense.
Riga	Riga	Livonia	Riga	. . . . .	C. Rigense.
Rochingamia	Rockingham	Northampton	Canterbury	Peterborough	C. Rochingamense.
Roffa	Rochester	Kent	Canterbury	Rochester	C. Roffense.
Roffiacum, or Ruffacum	Ruffec	. . . . .	Bordeaux	Poitiers	C. Roffiacense.
Rotenensis	Rodd	. . . . .	. . . . .	. . . . .	C. Gerundense, 1068.
Rothomagus	Rouen	Normandy	Rouen	. . . . .	C. Rotomagens.
Rubelacensis	Rubela	Eichstadt.	...	. . . . .	...
S. Rufus	Monastery of S. Ruf	Dauphiny	Vienne	Valence.	...
SABIO	Seben	. . . . .	Salzburg.	...	...
Sablonariæ, see Sapegonarium	...	...	...	...	...
Salegunstadium	Selgensted	Monastery in Franconia	Mayence	Mayence	C. Salegunstadiense.
Salisburgum, or Juvavia	Salzburg	Austria	Salzburg	. . . . .	C. Salisburgense.
Salmurium	Saumur	Anjou	. . . . .	. . . . .	C. Salmuriense.

Santones	Saintes	Bordeaux	Saintes	C. Santonense.
Saponarice	Savonieres	Treves	Toul	C. ad Saponarias.
Sarum	Salisbury	Canterbury	Salisbury	C. Sarumense.
Sauriciacum	Soreze*	.. . .	Soissons	C. Sauriciacense.
Scheningia	Schenning	Upsala	Linköping	C. Scheningiense.
Scotunum	Scone	Sweden	...	...
Sedenum	Seden	Scotland.	Arles	C. Sederense.
Sedunum	Syon	on the Rhone	Tarentaise	C. Sedunense.
Senæ	Sienna	Tuscany	Sienna	C. Senense.
Senonæ	Sens	Burgundy	Sens	C. Senonense.
Silvanectum	Senlis	Valois.	...	...
Sipontum, or Sipus	Siponto	Italy.	...	...
Spalatium	Spalatro	Dalmatia	Spalatro	C. Spalatrense, or C. Jadrense.
Sparnacum	Epemay	on the Marne	Rheims	C. Sparniacense.
Spoletum	Spoletto	States of the Church	...	C. Spoletanum.
Stampæ	Estampes	France	Spoletto	C. Stampense.
Suessiones, or Augusta Suessionum	Soissons	France	Sens	C. Suessionense.
Sutrium	Sutri	Tuscany	Soissons	C. Sutrinum.
Sylvæducensis	Bois-le-duc, or Belduc.	...	Sutri	...
Synnada	Synnada	Phrygia	...	C. Synadense.
TARRACO	Tarragona	Spain	...	C. Tarraconense.
Taurinum, or Augusta Taurinorum	Turin	Piedmont	Turin	C. Taurinense.
Theodonis villa	Thionville	Luxemburg	Metz	C. apud Theodonis Villam.
S. Theodericus	S. Thierry	...	...	C. apud S. Theodoricum.
Ticinum, or Papia	Pavia	Milan	Pavia	C. Ticinense.

LATIN NAME.	MODERN NAME.	SITUATION.	ECCLESIASTICAL PROVINCE.	DIOCESE.	
Toletum	Toledo	Spain	Toledo	. . . . .	C. Toletanum.
Tolosa	Toulouse	France	Toulouse	. . . . .	C. Tolosanum.
Tornacum	Tournai	. . . . .	. . . . .	. . . . .	C. Tornacense.
Trajectum ad Rhenum	Utrecht, also Ultra- trajectum.	... (in Dutch, Maastricht)	...	...	...
<i>Trajectum ad Mosam</i>	Trani	Naples	Trani	. . . . .	C. Tranense, or Sal- pense.
Træcæ, or Augusto- bona Tricassium	Troyes	on the Seine	Rheims	Troyes	C. Trecese.
Tremonia	Dortmund, also called Trotmunn	Westphalia	. . . . .	. . . . .	C. Tremonienne.
Trenorchium, or Tornusium	Tourans	on the Saône	. . . . .	Chalons	C. Trenorchianum.
Turegium	Zurich.	...	...	...	...
Figurum	Zurich.	...	...	...	...
Treviri, or Augusta	Treves	on the Moselle	Treves	. . . . .	C. Trevirense.
Trevirorum	formerly a palace of the kings of France	on the Rhine	. . . . .	Mayence	C. Triburense.
Triburia	Trent	. . . . .	Aquilea	Trent	C. Tridentinum.
Tridentum	Trosby	. . . . .	. . . . .	Soissons	C. Trosleianum.
Trosleium	Toul	. . . . .	Treves	Toul	C. Tullense.
Tullum	Tours	Lorraine	Tours	. . . . .	C. Turonense.
Turones, or Cæsaro- dunum Turorum	Tousi	near Toul	. . . . .	. . . . .	C. Tusiacense.
Tousiacum	Urgel	Catalonia	Tarragona	Urgel.	...
URGELLUM, or Or- gellum	Uwienov	Poland	. . . . .	Gnesne	C. Unienoviense.
Unie Novia					

Utica, or Ucetia Ultratrajectum	Uzes Utrecht.	Languedoc ...	...	...	Uzes. ...	...	...
VALENTIA SEGULA- NORUM	Valence	Dauphiny	Vienne	...	Valence	C. Valentinum Galliae.	...
Valentia	Valencia	Spain	Toledo, now Va- lencia	...	Valencia	C. Valentinum Hisp.	...
Vallidolid	Valladolid	Spain	Toledo	...	Valladolid	C. Vallisoletanum.	...
Vangiones	Worms	also Vornatia.	...	...	...	...	...
Vasio	Vaison	Provence	Avignon, formerly Arles	...	Vaison	C. Vasense.	...
Vaurum	Lavaur	Languedoc	Toulouse	...	Lavaur	C. Vaurense.	...
Venetica	Vannes	Bretagne	Tours	...	Vannes	C. Veneticum.	...
Venetice	Venice	...	Patriarchate of Venice	...	...	C. Venetum.	...
Vercellae	Vercelli	Piedmont	Milan, now Turin	...	Vercelli	C. Vercellense.	...
Verden	Verberie	Province of Mayence.	...	...	Soissons	C. Vermeritense.	...
Vermerice	Vernon	Valois	...	...	Senlis or Rouen*	C. Vernense.	...
Vernum	Vernon sur Seine*	...	...	...	...	...	...
Verodunum, see Vir- dunum.	...	...	...	...	...	...	...
Verulamium	S. Alban's	Herts	Canterbury	...	London, now St Albans.	C. Verulamense.	...
Vezeliacum	Vezelai	on the frontiers of Burgundy	...	...	Autun	C. Vezeliacense.	...
Vesontio, or Bisun- tium	Bezançon	on the Doux	Bezançon	...	...	C. Bisuntinense, or C. Vesontionense.	...
Vindobona	Vienna	Austria	Vienna	...	...	C. Vindobonense, or C. Viennense, in Austria.	...
Vienna Allobrogum	Viennae	on the Rhone	Viennae	...	...	C. Viennense.	...
Vignoria	Worcester	England	York	...	Worcester	C. Vignoniense.	...
Villa Portus	Portes	...	...	...	Rheims.	...	...
Villa Regia	*	...	...	...	...	...	...
Vintonia	Winchester	Hampshire	Canterbury	...	Winchester	C. Vintoniense.	...

LATIN NAME.	MODERN NAME.	SITUATION.	ECCLIASTICAL PROVINCE.	DIOCESE.	
Virdunum or Verdunum	Verdun	Lorraine	Treves	Verdun	C. Virdunense.
Virceburgum, <i>see</i> Herbipolis.	...	...	...	...	...
Vormatia, or Guarmacia	Worms	Germany	Mayence	Worms	C. Vormatiense, or C. apud Guarmatiam.
Vratislavia	Breslau	Silesia	Gnesne	Breslau	C. Vratislaviense.
WESTMONASTERIUM Windlesoria	Westminster Windsor	England England	Canterbury Canterbury	London Oxford	C. Westmonasteriense. C. Windlesoriense.



## APPENDIX II.

INDEX *to the MODERN NAMES of PLACES in which Councils have  
been held, giving the corresponding LATIN NAMES.*

When the modern name of any place is uncertain, an asterisk  
is annexed to it.

MODERN NAME.	LATIN NAME.	MODERN NAME.	LATIN NAME.
AGDE	Agatha.	Benningdon *	Benningdona.
Aix-la-Chapelle	Aquis-Granum.	Berghamsted *	Berghamstedum.
Aix (in Provence)	Aqua Sextia.	Besançon	Vesontio.
S. Albans	Verulamium.	Besiers	Biterræ.
Albi	Albia.	Bologna	Bononia.
Alcala	Complutum.	Bonn	Bonna.
Altheim	Altemium.	Bourdeaux	Burdegala
Altino	Altinum.	Bourges	Bituricæ.
Angers	Andegavoum	Boussereth	Bostra.
Anse	Ansa.	Braga	Bracara-Au- gusta.
Aquilea	Aquileia.	Brentford *	Brandanfordia.
Arles	Arelate.	Breslau	Vratislavia.
Armagh	Armachia.	Bresse	Brixia.
Arras	Arrebata.	Bursted	Berghamstedum.
Astorga	Asturica.		
Attigni	Attiniacum.		
Auch	Ausci.		
Augsburg	Augusta-Vin- delicorum.	CAEN	Cadomus.
	Ædua.	Calne	Calna.
Autun	Arvernica.	Cambrai	Cameracum.
Auvergne	Autissiodorus.	Canterbury	Canтуaria.
Auxerre	Avenio.	Carpentras	Carpentoracte.
Avignon	Abrincæ.	Cashel	Cassilia.
Avranches		Chalons-sur-Saône	Cabillo.
		Chalons-sur-Marne	Catalanum.
		Charroux	Carrofum.
		Chartres	Carnotum.
		Château Gontier	Castrum Gonterrii.
BAPCHILD	Becancelda.	Chateau Thierri	Castrum Theodorici.
Barcelona	Barcinona.		Cala.
Bari	Barium.		
Basle	Basilea.		
Beaugenci	Balgenciacum.		
Beauvais	Bellovacum.		

MODERN NAME.	LATIN NAME.	MODERN NAME.	LATIN NAME.
Chiersy	Carisiacum.	Hertford	Herudfordia.
Clermont	Claromontium.	Huesca	Osca.
Clichy	Clipiacum.		
Cloveshoo *	Cloveshovia.	JACA	Jacca.
Coblentz	Confluentes.	Jerusalem	Hierosolyma.
Cognac	Copriniacum	Jonarre	Jotrum
Cologne	Colonia		
	Agrippina.		
Compiègne	Compendium		
Constance	Constantia.	KELCHETH *	Calchutum.
Constantine	Cirta.	Kingsbury	Kingesburia.
Copenhagen	Hafnia.	Kingston	Kingostonium.
Cordova	Corduba.	Kirtlington	Kirtlingtonium.
Coyaco	Coyacum.		
S. DENYS	Dionysiopolis	LAGNI	Latiniacum.
Diamper	Diampera.	Lambeth	Lambetha.
Dijon	Divio.	Lanciski	Lancia.
Dormond	Tremonia.	Landaff	Landava.
Douzi	Duziacum.	Langeais	Langesium.
		Langres	Lingonæ.
		Laon	Laudanum.
		Lateran	Lateranum.
ELNE	Helena.	Lavaur	Vaurum.
Elvira	Eliberis.	Leon	Legio.
Embrun	Ebredunum.	Leptines	Liptinæ.
Ensham	Ænhamum.	Lerida	Ilerda.
Epaone	Epauna.	Liege	Leodium.
Epernay	Sparnacum.	Lille	Insula.
Erfort	Erphordia.	Lillebonne	Juliobona.
Estampes	Stampæ	Limoges	Lemovicæ.
Exeter	Exonia.	Lincoln	Lincolnia.
		Linkoping	Lingacopa.
		Lisieux	Lexovium.
FIMES	Apud S. Macram.	Lodi	Laus Pompeia.
Finchal	Finchala.	Lombes	Lumbaria.
Fleury	Floriacum.	Lorri	Lauriacum.
Foix	Fuxum.	Loudan	Lausdunum.
Francfort	Francofordia	Lowitz	Lovita.
Frislat	Frideslaria.	Lugo	Lucus.
Friuli	Forum Julii.	Lyons	Lugdunum.
Fussel	Fussallanum.		
S. GENEZ	S. Genesius.	MACON	Matiscona.
Gentilly	Gentiliacum.	Madrid	Madritense.
Gerona	Gerunda.	Maguelona	Magalona.
S. Gilles	S. Ægidii fanum.	Maghfield	Magfeldium.
Gloucester	Glocestria.	Malines	Mechlinia.
Grateley *	Gratelea.	Mans	Cenomanum.
		Mantala	Mantala.
		Mantua	Mantua.
		Marseilles	Massilia.
HATFIELD	Hedtfeldia.	Marsiac	Marchiacum.

MODERN NAME.	LATIN NAME.	MODERN NAME.	LATIN NAME.
S. Maurice	Agaunum.	Pont Audemer	Pons Audemari.
Mayence	Moguntia.	Poitiers	Pictavium.
S. Maxent	S. Maxentii fanum.	Poissi	Pisciacum.
Meaux	Meldi.	Portes	Villa Portus.
Mehun	Magdunum.	Presburg	Posonium.
Melfi	Melphis.	Prague	Praga.
Melun	Melodunum.		
Merida	Emerita Au - gusta.	S. QUENTIN	Quintinopolis.
Merton	Mertona.	RATISBON	Ratisbona.
Metz	Metæ.	Ravenna	Ravenna.
Milan	Mediolanum.	Reading	Radinga.
Modena	Mutina.	Rennes	Redonæ.
Montpellier	Mons-Pessu- lanus.	Rheims	Rhemi.
Mont S. Marie	Mons S. Mariæ.	Riez	Regium.
Moscow	Moscovia.	Riga	Riga.
Mouson	Mosomum.	Rochester	Roffa.
		Rockingham	Rockingamia
		Rouen	Rothomagus.
		Ruffee	Roffiacum.
		S. Ruf.	S. Rufus.
NANTES	Nannetes.	SAINTES	Santones.
Napoli	Neapolis.	Salisbury	Sarum.
Narbonne	Narbo.	Salzburg	Salisburgum.
Nesterfield	Nesterfelda.	Sarragossa	Cæsar-Augusta.
Newmarket, or Neuf Marche *	Novus Mer - catus.	Saumur	Salmurium.
Nid	Nidda.	Savonieres	Saponariæ.
Nismes	Nemausus.	Schenning	Scheningia.
Noyon	Noviomum.	Scone	Scoanum.
		Seden	Sedenum.
S. OMER	Audomaropolis.	Selgenstad	Salegunstadium.
Orleans	Aurelia.	Senlis	Silvanectum.
Oslaveslen *	Oslaveslenum.	Sens	Senonæ.
Orange	Arausio.	Seville	Hispalis.
Oviedo	Ovetum.	Sienna	Senæ.
Oxford	Oxonium.	Siponto	Sipontum.
		Soissons	Suessiones.
PADERBORN	Paderborna.	Soreze *	Sauriciacum
Padua	Patavium	Spalatro	Spalatum.
Palencia	Palentia.	Spoletto	Spoletum.
Pampeluna	Pamphilona.	Sutri	Sutrium.
Paris	Lutetia.	Synnada	Synnada.
Pavia	Ticinum, or Papia.	Syon	Sedunum.
Pennafiel	Penna-fidelis.		
Perth	Perthum.	TARRAGONA	Tarraco.
Pipwell Abbey	Pipewella.	S. Thierry	S. Theodoricus.
Pisa	Pisæ.	Thionville	Theodonis
Pistres	Pistæ.		Villa.
Placenza	Placentia.	Toledo	Toletum.

MODERN NAME.	LATIN NAME.	MODERN NAME.	LATIN NAME.
Tortosa	Dertusa.	Valladolid	Vallis Oleti.
Toul	Tullum.	Vannes	Venetica.
Toulouse	Tolosa.	Venice	Venetiaë.
Tournus	Trenorchium	Verberie	Vermeriæ.
Tours	Turones.	Vercelli	Vercellæ.
Tousi	Tousiacum.	Verdun	Virdunum.
Trani	Tranum.	Vernum	Vernum.
Trent	Tridentum.	Vezelai	Veseliacum.
Treves	Treviri.	Vienna	Vindobona.
Trosly	Trosleium.	Vienne	Vienna Allo-
Troyes	Trœcæ.		brogum.
Turin	Taurinum.		
		WESTMINSTER	Westmonas-
			terium.
URGEL	Urgellum.	Whitby	Pharum.
Uzes	Ucetia.	Winchester	Vintonia.
		Windsor	Windlesora.
		Worcester	Vigornia.
VAISON	Vasio.	Worms	Vormatia.
Valence	Valentia Segalaunorum.	Wurzburg	Virceburgum.
Valencia	Valentia Contestanorum.	YORK	Herbipolis.
			Eboracum.

## APPENDIX III.

---

### ON THE FORMS OBSERVED IN THE CELEBRATION OF COUNCILS.<sup>1</sup>

ECCLESIASTICAL Synods were usually held in churches; and it was customary early on the morning of the assembling of the council, to exclude every one from the church, and to fasten all the doors except one for the admission of the bishops.

At the time appointed the latter began to arrive in their pontifical vestments, and took their seats in a circle according to seniority, reckoning from the date of their consecration; after which the priests who were deputed to attend for absent bishops, or who had been called to the council, were admitted; the latter to seats behind the bishops, but the former sat upon the same seats with them. Frequently some of the order of deacons were present; these were not permitted to sit, but stood during the proceedings in front of the prelates. Notaries also attended to expedite the business of the synod.

All having taken their respective places, and the volume of the Holy Gospels and that of the canons of the Church being placed on a raised stand in the midst of the assembly, as soon as silence was obtained, an archdeacon, with a loud voice, exclaimed, "Let us pray;" upon which all present fell on their knees, and the president or one of the senior bishops offered up a prayer to God, that He would send the Holy Spirit to illumine them and guide them in their proceedings; and frequently litanies and the hymn "Veni, Creator," were sung. As soon as the prayers were concluded, and the archdeacon had directed them to "arise," all again took their seats in silence, and a deacon, vested in the alb, recited at the command of the president, the canons and regulations relating to the order to be observed in such assemblies; by which, amongst other things, it was enacted, that any one disturbing the synod by noise, or quarrelling, or laughter, should be quietly removed, and placed for three days under sentence of excommunication. The fourth canon of fourth council of Toledo is the chief authority upon this subject. This done, the matters to be considered by the council were declared, and the president addressed the assembly, exhorting them peaceably and faithfully to apply themselves to the discussion of the questions about to be brought before them.

Usually these questions were introduced in the following order:—First, those relating to the faith; secondly, those relating to morality; and, lastly, those which concerned the discipline of the Church. In examining these questions the fathers had recourse to the advice and opinions of theologians, lawyers, and learned clerks of whatever degree, who could assist them in arriving at a right conclusion; and in cases relating to heresy, or any other crime, the parties accused were introduced, and

<sup>1</sup> Respecting the constitution of our English synods, see the Dissertation upon that subject prefixed to Wilkins' *Concilia*, vol. i.

permitted to plead their own cause. After any matter had been thus sufficiently canvassed and each bishop, beginning at the president, had had an opportunity of delivering his opinion, the conclusion was pronounced by the president according to the majority of suffrages. Nor was it allowed to any prelate, under pain of excommunication, to withdraw until the whole was concluded.

The same order was observed during the other sessions.

The constitutions and decrees which had been agreed to in the council, having been revised and reconsidered in private congregation, were again, at the last session, publicly read through, and put to the suffrages of the fathers. After which each bishop subscribed the acts of the council, and occasionally, with the consent of the prelates, the priests and laymen present also signed; and prayer having been offered up for God's blessing upon their enactments, and for His pardon for all their deficiencies, the arch-deacon exclaimed, "In Nomine Domini nostri Jesu Christi eamus cum pace," whereupon all except the president arose, and having given to each other the kiss of peace, beginning at the president, the synod was dissolved.

Frequently a fast of three days was ordered to be observed immediately preceding the opening of the council.—J. B. Lavocat, *Tractatus de Conciliis*.

# INDEX.

*The numbers refer to the dates of the Councils.*

## A.

- ABELARD, Sens, 1140.  
 Acacius condemned, Rome, 484.  
 Acephalists, Seville, 618.  
 Albigenses—Arles, 1234; Avignon, 1209; Montpellier, 1224; Paris, 1226.  
 America, first council in, Mexico, 1524.  
 America, Church in the United States of, Philadelphia, 1789, *et seq.*  
 Apollinarians, Rome, 374.  
 Archbishop, title first given in France, p. 572; C. Hatfield, 679; C. Hertford, 673; Spain, 747 A.D. first time in Spain at Merida, 666.  
 Arians—Ancyra, 358; Antioch, 341, Ariminum, 359; Milan, 346, 347, 355; Nicea, 325; Paris, 360; Rome, 366; Saragossa, 592; Seleucia, 359.  
 Aristotle condemned, Paris, 1210.  
 Arius—Alexandria, 321; Angers, 1448.  
 Arnulphus, his condemnation and protest against Rome, Rheims, 991.  
 Athanasius—Alexandria, 340, 362, 363; Antioch, 341; Arles, 353; Jerusalem, 349; Rome, 342; Sardica, 347.  
 Athanasian Creed, Autun, 677.

## B.

- BAPTISM—Africa, 217; Arles, 314; Carthage, 253, 255; Synnada, 230.  
 Barroмео, Milan, 1565, 1569, 1573, *et seq.*  
 Battle Abbey, Chichester, 1157; Poitiers, 1073.  
 Becket, Archbishop, Clarendon, 1164; Tours, 1163.

- Bell-ringing, Cologne, 1310, *note.*  
 Berenger—Angers, 1062; Bordeaux, 1080; Brionne, 1050; Paris, 1050; Placenza, 1095; Rome, 1050, 1079.  
 Bernard St, Vezelai, 1146.  
 Bishops, translation of, forbidden, Sardica, 347.  
 Bogomili, Constantinople, 1118, 1143.  
 Boniface, VIII., Rome, 1302.  
 British Church, England, 603, 693.

## C.

- CALVINISM anathematised by the Eastern Church, Constantinople, 1633, 1642.  
 Calvinism, introduced into the Articles of the Irish Church, Dublin, 1615.  
 Canon of Scripture, Carthage, 397; Laodicea, 314; Rome, 496.  
 Canonisation, first act of, Rome, 537.  
 Charivari Angers, 1448.  
 Charlemagne canonized, Aix-la-Chapelle, 1165.  
 Chorepiscopi, Aix-la-Chapelle, 802.  
 Chorepiscopi, Ratisbon, 796.  
 Chrysostom, St, Constantinople, 403; Quercus, 403.  
 Church Reform attempted by Cardinal Pole in England, London, 1557.  
 Church Reform under Archbishop Parker in England, London, 1562.  
 Civil authority in matters ecclesiastical, Avignon, 1236.  
 Clarke, S., censured, London, 1714.  
 Clergy, irregularities of, Rouen, 1299.  
 Clergy, licentiousness of, Pavia, 1022.



Communion in both kinds, Cologne, 1536; Constance, 1415.  
 Common Prayer, book of, revised, London, 1661.  
 Confirmation of Infants, Arles, 1261; Avignon, 1457; Worcester, 1240.  
 Consecration by less than three bishops invalid, Riez, 439.  
 Council of the One Hundred Chapters, Moscow, 1551.  
 Crusade proclaimed, Clermont, 1095.  
 Cyprian, St, Carthage, 255.

## D.

DISINTERMENT usual before canonisation, Beauvais, 1120.  
 Donatists—Africa, 401, 403, 405, 407, 418; Carthage, 348, 401, 411; Cirta, 412; Rome, 313.  
 Dunstan—Brentford, 963; Calne, 979; Canterbury, 969.

## E.

EASTER—Africa, 393; Cesarea, 197; Ephesus, 196; Lyons, 197; Palestine, 196; Rome, 196; Whitby, 664.  
 Eon, a fanatic, Rheims, 1148.  
 Eritta, Lucca, 1062.  
 Eustathians — Alexandria, 362; Gangra, about 379.  
 Eutyches—Chalcedon, 451; Constantinople, 418; Latrocinium Ephesinum, 449.

## F.

FAUSTUS, Arles, 475.  
 Felicissimus, Africa, 254.  
 Felix of Urgel condemned, Ratisbon, 792.  
 Flavianus, death of, Latrocinium Ephesinum, 449.  
 Friars, Paris, 1281.

## G.

GODFREY, Beauvais, 1114.  
 Goths, conversion of from Arianism, Toledo, 589.  
 Greek Church, its belief in the Seventeenth Century, Bethlehem, 1672.  
 Gregory VII., Brixen, 1080; Rome, 1074, 1076, 1078, &c.

Gregory XII., Aquileia, 1409.  
 Gregory Nazianzen, Constantinople, 381.

## H.

HANOVER, prayers for the house of, Aberdeen, 1788.  
 Helcesaitans, Arabia, 247.  
 Henry II. of England, Avranches, 1172.  
 Hoadley censured, London, 1717.  
 Hosius, Alexandria, 324.  
 Huss, John, Constance, 1414.

## I.

IMAGES—Aix-la-Chapelle, 825; Constantinople, 730, *et seq.*; Francfort, 794; Mayence, 1549; Nicea, 787; Paris, 825; Poissi, 1561.  
 Inquisition, its commencement, Besiers, 1246; Verona, 1184.  
 Infant Communion, Bordeaux, 1255.  
 Incarnation, doctrine of, approved at Chalcedon, 451.  
 Innocentius III., Lateran, 1215.  
 Irish Canons, Dublin, 1634.

## J.

JEROME of Prague, Constance, 1414.  
 Jews, Cologne, 1452.  
 Joachimites, Arles, 1261.  
 John XXIII. (pope), Constance, 1414.  
 Jovinian, Milan, 390.  
 Julius II., Pisa and Milan, 1511.

## L.

LAPSED, Rome, 313, 487.  
 Leo, St, Chalcedon, 451.  
 Lichfield, archbishopric of, abolished, Cloves-hoo, 803.  
 Limbomastix, the book so called, London, 1604.  
 Lollards condemned, Oxford, 1408.  
 Lord's Prayer, allowed to be said to the saints, Edinburgh, 1552.  
 Louis le Debonnaire, Attigni, 822.  
 Louis, St, Compiègne, 1235.  
 Louis, St, Noyon, 1233.  
 Lucidus, Arles, 475.  
 Lutherans condemned, Paris, 1528.

## M.

- MACEDONIUS, Constantinople, 362  
381.  
Manichæans, Charroux, 1028.  
Marriage of the Clergy allowed at  
Barcelona, 1068; Mayence,  
1075.  
Massalians, Antioch, 391.  
Meletius deposed, Alexandria, 306.  
Meletus of Sebastia, Antioch, 360,  
363.  
Mellitus, Rome, 610.  
Michael Paleologus, Constanti-  
nople, 1261, 1266.  
Monastic privileges, Lateran, 1512.  
Monothelites — Africa, 645, 646;  
Constantinople, 680; Lateran,  
649.  
Moscow, patriarchate of, Constanti-  
nople, 1593.

## N.

- NESTORIUS, Alexandria, 430; An-  
tioch, 433; Ephesus, 431.  
Nestorians, Constantinople, 546, 430.  
Nicene Canon invented by the pope,  
Africa, 419, 424, 525; Chalce-  
don, 451.  
Nilcon, Moscow, 1655, 1667.  
Novatian, Antioch, 252.  
Novatus, Africa, 254.

## O.

- ORDEAL, sanctioned by a council,  
Mayence, 1028; Ravenna,  
1310.  
Origen deposed, Alexandria, 230,  
401.  
Origenists condemned, Jerusalem,  
399.  
Otto or Otho, the pope's legate,  
London, 1237, 1238.  
Oxford, poverty of, London, 1328;  
privileges of, Reading, 1279.

## P.

- PAPAL privilege—Anse, 1025; Basle,  
1432; Douzi, 871; Fimes, 881;  
Lateran, 1112, *et seq.*; London,  
1107, 1297; Melun, 1216; Paris,  
1302; Pontyon, 876; Rome,  
496, 774; Tours, 1510.  
Papal exactions in England, Lyons,  
1245.  
Patronage-Lay, condemned, Dal-  
matia, 1199.

- Patronage of Churches, origin of,  
Orleans, 541.  
Paul of Samosata, Antioch, 264.  
Pelagians—Africa, 418; Arles, 428;  
Carthage, 412, 416, 418;  
Cilicia, 423; Diospolis, 415;  
England, 519; Milevi, 416;  
Orange, 529; St Albans, 429.  
Philip of France, Autun, 1094.  
Photinus, Sirmium, 351.  
Photius, Constantinople, 869;  
Rome, 863, 868.  
Pope, election of, Rome, 1059;  
first use of the title, Toledo,  
400.  
Populicani condemned, Sens, 1199.  
Pragmatic Sanction, Bourges, 1438;  
Lateran, 1512.  
Priscillianists persecuted, Bordeaux,  
385; Saragossa, 590; Toledo,  
400, 447.  
Procession of the Holy Spirit—Aix-  
la-Chapelle, 809; Bari, 1097;  
Constantinople, 280, *et seq.*;  
Friuli, 796; Toledo, 447.

## Q.

- QUIETISTS, Constantinople, 1341.

## R.

- REPROBATION (absolute) con-  
demned, Mayence, 848.  
Rome, alleged necessity of com-  
munion with, Beneventum,  
1087.  
Roscelin, Soissons, 1092.

## S.

- SATURDAY fast, Avignon, 1337.  
Schism between the Eastern and  
Western branches of the  
Church—Constantinople, 879,  
1054, 1277, *et seq.*; Ferrara,  
1438; Florence, 1439; Gen-  
tilly, 767; Nymphæum, 1234.  
Schism in the papacy—Lausanne,  
1449; Mantua, 1067; Mont-  
pelier, 1162; Paris, 1395, 1398,  
1408; Pisa, 1134, 1409; Pla-  
cenza, 1132; Rheims, 1119,  
1131.  
Scripture, Holy, Nawn, 405.  
Seats in Churches, Exeter, 1287.  
Simony, Rheims, 1049.  
Sunday Schools, Malines, 1570.  
Sunday, Coyaco, 1050.

## T.

- TEMPLARS—Mayence, 1310; Paris, 1310; Ravenna, 1310; Vienne, 1311.  
 Theodosius of Mopsuestia, Antioch, 435; Cilicia, 423; Constantinople, 538, 553; Mopsuestia, 550; Ephesus, 431.  
 Theopaschitæ, Rome, 862.  
 Thomas à Becket, Northampton, 1164.  
 Tithes, fourfold division of, Salzburg, 806.  
 Titles, particular, of images forbidden, Rouen, 1445.  
 Tournaments opposed, Halle, 1176.  
 Traditores, Cirta, 305.  
 Trêve de Dieu, Elne, 1065; Gaul, 1041; Gerona, 1068; Limoges, 1031, &c.

## U.

- UNION of British and Eastern Churches, Constantinople, A.D. 1718, 1723.  
 Usages, ancient, dispute about in Scotland, Edinburgh, 1724, 1731.

## V.

- VESTMENTS, priestly, Coyaco, 1050; in use in England, Merton, 1305.  
 Virgin Mary, immaculate conception of, Avignon, 1457; Basle, 1439.  
 Vizier in Egypt sits in judgment upon the patriarch Cyril, Cairo.

## W.

- WEIGHTS, illegal, London, 1430.  
 Whiston, W., censured, London, 1710.  
 Wicliff, Constance, 1414; London, 1382, 1413, 1416; Salzburg, 1418.  
 Wihtred, king, Dooms of, Berghamsted, 696.  
 Wilfrid, Rome, 678, 703.

## Y.

- YORK and Canterbury, dispute between the archbishops respecting precedence, London, 1237; Westminster, 1176.

## Z.

- ZOSIMUS, Africa, 418, 419; Carthage, 418.

THE END.

THEOLOGY LIBRARY  
 CLAREMONT, CALIF.

226495





BX

821

L3

1909

V.2

**THEOLOGY LIBRARY**

**SCHOOL OF THEOLOGY AT CLAREMONT**

**CLAREMONT, CALIFORNIA**

226495

